

THE Japan Weekly Mail.

A POLITICAL, COMMERCIAL, AND LITERARY JOURNAL.

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NOTICE.

ON and after the 1st of July, Notices of Births, Marriages and Deaths will be charged \$1 each insertion.

Such Notices cannot be inserted in this journal unless endorsed with the name and address of the person by whom they are sent.

Yokohama, 25th June, 1874.

DIED.

At Kobe, on the 17th Instant, R. E. PRICE, aged 33.

Notes of the Week.

As usual, the information received during the week relative to the Formosan difficulty is scanty, while rumours regarding it are as plentiful as they are contradictory. It appears certain that the Chinese fleet is to rendezvous in the Yangtze, three of the ships being there already. They are all fitted with temporary galleys containing large rice steamers, capable of cooking for six or seven hundred men, and other appliances for carrying troops. It is also mentioned that orders have been issued to the Managers of the China Merchants' Steam Navigation Company to hold their vessels at the disposal of the Government as transports. Ten thousand troops are reported coming down the Grand Canal to Chinkiang; five or six thousand are concentrating at Canton, and about as many at Chang Chowfoo. At Taiwan, in Formosa, they have already ten thousand, and the other towns on the Chinese side of the island are strongly garrisoned. It seems certain that a loan has been negotiated, or is in process of negotiation; the amount stated variously, from three to seven million Taels; the security, the Customs' Revenue at Foochow, and the operators, an English Bank and a leading American mercantile house. Should this trouble culminate in war, this is the point where Japan would find herself weakest. For the moment, her fleet, such as it is, is decidedly stronger than China's; her army, we firmly believe, could most rapidly be raised to a very respectable force, and would be of such a quality as would more than counterbalance China's numerical advantage; but war cannot be made without money; money Japan has not, nor has she any security to offer for a loan, were capitalists disposed to make one to her for such a purpose, which we gravely doubt.

Mr. Le Gendre is held to bail at Amoy in the sum of \$25,000. It is notable that the American Consul, in stating his reasons for the arrest, entirely begs the question of China's title to Eastern Formosa. "I caused you to be apprehended," he says:—"on a charge of advising, aiding, and abetting an expedition in hostility to the Government of China, to wit: The Japanese armed expedition, now operating in the island of Formosa. . . . It is claimed that the island of Formosa is a part of the dominion of the Emperor of China, &c."

It is certainly "claimed" that Eastern Formosa belongs to

China, but on the other hand it is 'claimed' by the Japanese Government that this is not the case. The Government of Washington is anxious to be on the best possible terms with this Government, pretty strong evidence of the fact having just been given by the opportune present of two tons weight of arms to the Mikado; to approve of the Amoy Consuls' action is arresting Mr. Le Gendre will be to stultify its own act in making this present—surely as great an offence against neutrality as Mr. Le Gendre's proposed visit to Formosa, where he happened to be going as the bearer of instructions to the Japanese General calculated to put a peaceful end to the difficulty between the two countries.

One of the China papers, we remark, suggests the possibility of Japan leaving her small army in Formosa to draw the Chinese forces thither, while she makes a descent upon some part of the Chinese coast. This idea seems to have sprung from the circumstance that the Japanese in China are buying maps and charts of the coast, particularly of the Yang-tze, and that they have also been observed taking minute observations of the docks and fortification at Amoy. But the difficulties in the way of such an attempt are so great as to put it out of the question. It is quite impossible, that is, for Japan to make such attack in any force. A flying squadron of two or three ships might do good service in this way, but anything like an invasion cannot be contemplated.

Our own news here relative to this subject is meagre enough, and we have no intelligence which can be with any certainty relied on, though it is rumoured that the army is to be raised to an effective strength of 100,000 men. Capt. Brown of the *Thabor* proceeds to England by the *Colima*, with the view of taking over from the builders a new iron-clad vessel; army clothing and arms are being actively accumulated; ammunition-boats, and indeed all sorts of cheap shoes, have advanced some fifty per cent. in the past few days, and sulphur and saltpetre taint the atmosphere. Let us hope that all this means not war, but peace.

INTELLIGENCE reached Yokohama on the 20th inst. that Mr. L. Haber, Acting German Consul at Hakodate, had been murdered by a *Samurai* of the Akita Ken, who subsequently surrendered, on the 11th instant. It is stated that H. I. G. M.'s Ship *Elisabeth* will at once proceed to Hakodate.

WE have been favoured with the following account of the attack and assassination of Mr. L. Haber at Hakodate on the 11th instant. The unfortunate gentleman was walking in the outskirts of the town and towards East Point, when he was accosted by a *yakunin* whose appearance seems to have inspired him with some apprehension. Although frequently accosted by him, he did not reply, but endeavoured to escape from his importunity. The *yakunin* at length threw a cupful of water in his face and, alarmed by this offensive proceeding, Mr. Haber ran away into a neighbouring field. His adversary followed, cut him down from behind and proceeded to hack and slash his prostrate victim until he was satisfied that he had successfully accomplished his purpose. He removed the watch worn by the deceased gentleman, separating it with violence from the chain, and retired to give himself up. The first person to whom he told his story declined to take him into custody, saying that he was not a constable. He then proceeded to the Police Station where he related the circumstances and place of the murder, exhibited his vic-

tim's watch in evidence of his statement, and gave himself up to the Authorities. He is described as a former officer of the Akita Ken who had recently left Yedo in search of employment, and says that he was impelled to do this deed by a revelation made to him in a dream.

To the preceding we subjoin the particulars communicated to the *Japan Herald* by Mr. G. Pouncefort.

I beg to convey to you the earliest intelligence of a most shocking murder, committed between six and seven o'clock last evening on the person of Mr. Haber, the Acting German Consul at this port. The unfortunate deceased was a fellow guest with me in the house of Capt. Blackiston, and we dined side by side yesterday. As he was taking a walk, barely on the outskirts of the town, he was attacked by a Japanese with drawn sword, and cut in a most frightful manner, one of his legs being merely retained by a piece of skin. The body was conveyed to the Saimbusho. The man who committed the crime gave himself up, and voluntarily stated that he was from Akita, on the western coast of Nippon; that he had been a samurai; that some god had appeared to him in a dream, and told him to destroy a foreigner, as they were the primary cause of the alteration of the Government; that he had been in Hakodate for four days; that he brought away from Akita 13 yen; that he had spent the money at the "women houses" of the place, as he knew he should have no other use for it; that Mr. Haber was the first foreigner that came under his eyes, when he felt himself ready for the deed, and he despatched him accordingly; that after doing so he rendered himself up to the police.

The body of poor Mr. Haber was, at a late hour of the night conveyed to the hospital to have the parts re-united for sepulture, which it is supposed will take place to-day. A further examination takes place this morning, when perhaps more facts may be elicited; but what I have recorded you may place strict reliance on.

This occurrence is especially lamentable at this moment. Permission has only just been granted by the Government to foreigners to travel in the interior, and the assassination of Mr. Haber will give rise to much alarm which cannot but have more or less effect in deterring visitors from an enjoyment which is one of the best compensations for their long voyage. But it is quite clear that the occurrence might have happened anywhere. Fanatics are to be found in all countries, and are generally ready enough to pay the price which the law exacts for such crimes as that just committed at Hakodate. The misfortune of the case is that it tends to revive recollections which it might have been hoped had almost died away, and these have an inciting power to mischief which sometimes ferments and leads to repetitions of these horrible crimes.

A Government Notification of the 17th instant, announces that the Council of the Kenrei or prefects, which was to have been opened on the 10th September, is postponed *sine die*. Although the reason assigned for this change of programme by one of the Yedo native newspapers, that in case of war with China, the local authorities must be at their posts in order to prevent internal disorders, is plausible enough, it seems more likely that the Government has become alarmed at the amount of discussion which has lately arisen with respect to this Council, its functions and attributes. The Japanese people will be more contented with no deliberative assembly at all, than with a mockery of one.

It is curious to observe how, in the gradual course of development of this Government, the 'paternal' character which it possessed is gradually leaving it; and this process, which in all probability is not the result of a higher theory of government, but an unconscious adaptation of means to ends, is an excellent test of real advance and increasing vigour in the national mind. The late Notification No. 106 on the subject of advances hitherto made by the Government under certain circumstances to individuals to establish themselves in business, a system which is now to be discontinued, seems to us an illustration of these remarks. The former practice was the result of the paternal theory of Government, and though a necessary economy in the administration of the public finances is the proximate cause of its abolition, the fact remains that the change is one indicative of an advancing condition in the nation.

It is perhaps not generally known that the Japanese Government, in its yearly estimates of expenditure, sets aside a very large sum for assisting those of its subjects who are impoverished by sudden calamity, such as fire, floods, devastating storms and the like. This sum appears in the Budget under the head of 'contingent expenses,' and the calls upon it in a country subject to typhoons and possessing none but wooden-built cities, are often very large and sudden.

A Government Notification will be found elsewhere postponing the meeting of the Deliberative Assembly of Local Officials. This is a very certain sign of the gravity with which the present condition of the relations between China and this country is regarded by the Japanese Government.

SIR HARRY PARKES took his departure for Hakodate this morning in H. M. S. *Thalia*. The small squadron under the command of Admiral Shadwell is expected to arrive there on the 24th inst., and the *Thalia* takes up their mail.

H. I. G. M.'s ship of war *Elizabeth*, Captain Livonius, sailed for Hakodate on the 21st instant.

"KEI-ZAI" attempts to refute our article on the Mint of August 8th, in a long letter appearing in the *Japan Herald* on the 18th. The writer of that article is quite prepared to defend his position—that the resumption of the control of the Mint by the Japanese will damage their credit, and lead to serious disaster—but the discussion must take place in the columns of the *Japan Mail*.

THE Directors of the Hongkong and Shanghai Bank are to be commended for the frank and business-like character of the Report which they have just had to make to their shareholders. With profits amounting only to \$116,000, and losses to \$334,000 to provide for at once, with a contingent remainder of \$275,000, or less; they have, of course, no dividend to declare, and have to draw largely on their Reserve. But truth is best when such a disaster has to be faced, and this the Directors have given to their fellow sufferers. The Bank's loss is bad enough, but it would have been magnified by concealment, to the greater injury of the credit of the Corporation.

It was supposed that Portugal, in common with several other European powers had not placed any restrictions upon gambling establishments, and that protection might therefore be found under her laws by persons engaged in this pursuit. But we are glad to learn that this is not the case, and that the same prohibitory regulations exist in Portugal, as in France, England and Germany. An exception of the game of "Fan-tan" has certainly been hitherto permitted in the Portuguese colony of Macao, but in Macao, only; and we are authorised by Mr. Loureiro to state that the law in its full vigour will be promptly set in motion against any Portuguese subject who may be tempted to infringe the regulations of his State by the establishment of a gambling-house.

The case of a *jinrikisha* puller whose vehicle was damaged by the alleged negligence of Messrs. Cobb & Co's driver has necessitated an appeal to the familiar *quatrain* :—

The rule of the road is a paradox quite.
To explain it won't take very long :—
If you go to the left you are sure to go right ;
If you go to the right you go wrong.

But this, the recognised rule in England and English-speaking countries, can hardly be held to be generally applicable in a mixed community in which the Anglo-Saxon alone has been clear sighted enough to see its practical necessity. It is obvious that a driver, occupying a seat on the right side of his vehicle, must, from that position, command a better view of the right wheel of his carriage, and of that of any carriage being driven in a contrary direction, than he could obtain were the rule of the road reversed and vehicle met vehicle on the left side of the driver. The dilemma is a serious one: European nations must be satisfied to alter their practice or

Englishmen learn to be unreasonable, or, on the other hand, a few *jinrikishas* must be from time to time "expended" through inexcusable adherence to an illogical custom. By the way it was stated at the examination that *jinrikisha* men recognised the rule of the left side; but we must endorse Mr. Robertson's observation that this "rule" is quite as much honoured in the breach as in the observance, and that their practice appears to be determined by blind chance alone.

We are glad to learn that the Committee of the Athletic Association are already making preparations for the forthcoming Autumn sports, which it is proposed to hold at the close of October. A sum of money has been sent to England for the purpose of purchasing suitable prizes, and the programme will embrace, in addition to the staple "events," some interesting games not hitherto competed for. It is to be hoped that the news of the approaching sports may induce some of the recently-joined members of the community to add their names to the Society's list, not only with the view of adding to the interest which these sports have now fairly awakened, but of swelling the fund of this excellent little Society which, we regret to learn, is not so plethora as its well-wishers could desire. We are requested to say that the Secretary will be pleased to receive the names of any gentlemen desirous of joining the Association.

We remark that the *London and China Express* quotes largely from Mr. Consul Robertson's Report on the trade of Yokohama, and speaks of it, in its leading columns, with high commendation. This is nothing more than it deserves, as residents here of other than British nationality will willingly admit. But we should not forget that praise is due also to his Chief, who inaugurated the system of allowing the publication of the Consuls' Reports, here, simultaneously with their despatch home to the Foreign Office. Under the old system, Mr. Robertson's Report would have been published in a Blue Book some time in 1875, when it would hardly have been possible for merchants in the trade to profit by it, as now suggested by the *London and China Express*.

Messrs. Cobb & Co. were sued on the 18th inst. by a Japanese *jinrikisha* man for the sum of \$10 alleged to be due by him for damage done to his vehicle by the negligent driving of the defendants' coachman. Several Japanese witnesses were heard in evidence of the injury sustained, while the driver of Messrs. Cobb's coach, a person of considerable experience, alleged that the *jinrikisha* was on the wrong side of the road and hence the accident. Mr. Consul Robertson dismissed the case and Messrs. Cobb made the man some reparation for his damage.

We learn that the decision given in the case of Cocking and Singleton against Rickett has been reversed on appeal to Shanghai.

The *China Mail* has the following from its Correspondent at Amoy:—

The Japanese vessels of war and transports—three in number left this port last night.

General Le Gendre, who came from Japan per *Great Republic* to Hongkong and thence to this port per *Kwangtung*, was arrested this morning by the Marshal of the United States Consulate, assisted by officers and marines of the U. S. S. *Yantic*; and is held, under heavy Bonds, to answer before J. J. Henderson, Esq., Consul of the United States, to-morrow. What tangible charges are to be produced against him remain unknown here as yet. The General claims exemption on the ground that he is a diplomatic officer of the Government of Japan.

By later advices we learn that Mr. Le Gendre is charged by his Government with disobedience to a proclamation enjoining neutrality upon all American citizens.

We hear from Foochow that the local government continues its preparations for war with Japan with unusual vigour. Large orders for arms and ammunition have been given, the Provincial Militia has been called out and loans

negotiated. The following is from the correspondent of the *China Mail* at Amoy:—

Nothing decisive has transpired in the case of the United States General Le Gendre. A change of venue seemed probable; but is yet doubtful.

It has transpired that the local mandarins sent him a telegram to Japan proposing to employ him in the service of China; and it is thought that he construes his arrest here as an indication that the said invitation was a trick to entrap him. But, whilst on the one hand, he did not come here with the intention to accept that invitation, so on the other, it is well known that there was no preconcert between the American and Chinese authorities in the transmission of the said telegram.

Mr. Consul Henderson has certainly shewn himself a vigilant and zealous public officer, regardless of his duty to compel the observance of Treaty obligations by all citizens of the United States; but, at the same time, he has been mindful of his own and his country's dignity and of all proper courtesy towards one who preceded himself in his present office after meritorious services to his adopted country.

Mr. Brunton, Engineer in Chief of the Lighthouse Department left Yokohama on the 20th inst. in the *Thabor* on a tour of inspection.

THE debate in the English House of Commons on the 9th ultimo was interrupted in an unusual manner. The subject under discussion was Mr. Russell Gurney's Public Worship Regulation Bill, and Mr. Hardy was speaking on the Ministerial side. Suddenly—

"The right hon. gentleman was startled by a burst of laughter from the crowded House, caused by the appearance of a large grey tabby cat, which, after descending the Opposition gangway, proceeded leisurely to cross the floor. Being frightened by the noise, the cat made a sudden spring from the floor over the shoulders of the members sitting on the front Ministerial bench below the gangway, and, amid shouts of laughter, bounded over the heads of members on the back benches until it reached a side door, when it vanished. This sudden apparition, the cat's still more sudden disappearance, and the astonishment of the members who found it vaulting so close to their faces and beards, almost convulsed the House."

The practised debater recalled the House to attention to his argument by a happy allusion to the parallel circumstance of the Synod of Dort being interrupted by an owl, but the *Times*, in its leader of the following morning, said that the cat betrayed a too intelligent apprehension that the interest of the debate was over, and it was adjourned soon after Mr. Hardy sat down.

MR. DISRAELI, by the way, resisted adjournment as long as he could. "Nobody," he said, "could reasonably object, at this late period of the Session, to sit on such an occasion till four in the morning. Any unwillingness to do so was simply owing to the effeminate habits which come over some people at this season of the year." However, the House would adjourn, and did so at half-past three, after a couple of divisions, when we suppose Mr. DISRAELI walked home and wrote a couple of chapters of his coming novel.

RUMOUR probably never stuffed the ears of men with false report than that contained in the first paragraph of the *London and China Express* summary just to hand. The notion of Russia and Germany conspiring to partition Austria between them and blot out that ancient Empire from the map of Europe, is too unwholesome a dream to have entered Bismarck's head. But the very rumour ought to show Englishmen the results of the non-intervention-peace at any price policy so long proclaimed as England's at our Foreign Office. That the fact should be forgotten that Austria is England's oldest ally is proof sufficient that the spirited declaration of Mr. Disraeli of his reversal of the foreign policy of his predecessors was not made before it was required.

THE repairs to the cable which connects Shanghai with Nagasaki were completed on the 16th instant. The N. T. Company's steamer *H. C. Oersted* may be expected to leave shortly for Yokohama.

We regret to learn that a fatal case of sun-stroke occurred at the British Camp on Monday afternoon.

Intelligence has been received of the arrival at San Francisco of the O.T.S.S. Co's *Altona* which sailed hence on the 8th July.

The Yokohama Municipal Authorities will, it is to be hoped, profit by the action taken by the Yedo police in the matter of unowned dogs. A raid was made upon them last week which has sensibly diminished their number, and has provided the makers of tom-toms with fresh materials for their trade.

From the *Oriental*, an excellent monthly English periodical, we gather that "The Secretary of State has under consideration the coinage in England of a suitable Silver Dollar for Hong Kong, also the advisability of proclaiming the Japanese Silver Yen and the American Trade Dollar a legal tender in the Colony." If our contemporary is right, the Secretary of State is undertaking more for us than we want. Provided England will supply us with dollars of our own in sufficient quantities to meet our utmost wants, we can well do without any foreign currency. However, it is noteworthy that a dollar for the Colony is "under consideration," and we may have the pleasure, ere long, to congratulate ourselves on being able to handle it. We trust that, under any circumstances, the convenient dollar note will not be taken from us, as though our dollars may be ensured from being "chopped," their weight will preclude them always from being as convenient as the paper money.

There was a rumour current to-day that the withdrawal of the *Tokio Maru* (New York) from her intended trip to Shanghai was due to a telegram received from China, that the Japanese, under conditions, had agreed to evacuate Formosa. The real facts of the case are, we believe, that she is intended to convey a large body of troops hence to Kumamoto, Hiogo.

The S. S. *Kiang-se*, which arrived on Saturday last from Formosa, via Nagasaki, is said to have brought to the latter port as many as 300 invalids from the expedition.—*Gazette*, August 18th.

It is understood that a notification was issued yesterday, calling for recruits for the army. The opinion of the Japanese is that it has reference to the war with China.—*Gazette*, August 18th.

Captain Brown, late of the Lighthouse Tender *Theodor*, is under orders to proceed to England to take delivery of one of two iron-clads, now being built on the Clyde to the order of the Japanese Government. By the time Capt. Brown arrives at Glasgow, she will be nearly ready, as we learn she has already been launched and is now being rigged and fitted. We presume Capt. Brown has orders to bring out this iron-clad with all possible speed, in which case she may be found useful should there be war between Japan and China. We do not suppose she will be required for this purpose, but if she arrives soon, her appearance will tend much to keep the cowardly Chinese within their proper limits.—*Tokei Journal*.

SHIPPERS OF SILK.

Per P. & O. steamer *Bekar*, despatched 19th Aug., 1874.

	England.	France.
Bolmida G.	—	17
Société Franco-Japonaise	—	14
Sundries	18	14
Total	18	45
Total	63 bales.	

IMPERIAL GOVERNMENT RAILWAYS.

YOKOHAMA STATION.

August 18th, 1874.

Statement of Traffic Receipts for the week ending Sunday, 18th August, 1874.

Passengers.....	42,597.	Amount.....	\$9,879.68
Goods and Parcels.....			726.87
Total.....			\$10,606.35

Average per mile per week \$589.24.

Miles Open 18.

Corresponding week in 1873.

Passengers.....	28,841..	Amount.....	\$8,578.55
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KOBE AND OSAKA STATION.

Statement of Passenger Traffic for the week ending 2nd August, 1874.

Passengers....	9,593	Amount....	Yen 2,645.00
Goods, Parcels, &c.....			69.794

Total..... Yen 2,714.794

Statement of Passenger Traffic for the week ending 9th August, 1874.

Passengers....	14,130	Amount....	Yen 3,574.00
Goods, Parcels, &c.....			69.748

Total..... Yen 3,643.748

THE WAR IN FORMOSA.

(From the China Mail Special Correspondent.)

AMOI, 1st August, 1874.

After a passage of two days I arrived safely at Amoy. The gunboat which was to have been waiting for us had gone away to bring an Admiral here to go with us over to Formosa. She will be here in two or three days. I cannot say that I admire the streets of Amoy, and for my own part don't care how soon we leave. Our party is lodged in the largest tea hong in the place where we are tolerably comfortable.

I hear from a reliable source that the Japanese will not evacuate the island except on receipt of an indemnity for the expenses of their expedition. On the other hand, the Chinese laugh at the demand, and have sent an ultimatum to the Japanese to leave within 100 days from the 21st June. The Japanese have cut a road from Liangkian in a direct line to the eastern coast, and have occupied the coast this side (west) to the north of the new road. Such being the case, a war is almost inevitable, and China is making every preparation for such a contingency. They have contracted, it is said, to have a cable laid from Taiwanfoo to Amoy at cost of \$800,000. Whether this amount is correct or not it is impossible to say. The Chinese are concentrating their troops in Formosa, and every town in the island is to be strongly garrisoned. At Taiwanfoo alone, they have about 10,000 soldiers. Some 7000 or 8000 of Li Hung Chang's disciplined troops are coming down, 5000 or 6000 from Canton, and about the same number from Chang Chowfoo. The last mentioned force will be despatched to Takow in a few days. Large guns have been bought, and Amoy is to be strongly fortified. A Japanese transport is now in port undergoing some repairs to her machinery. Some of the Japanese officers have been inspecting the dock minutely. Amoy cannot be too strongly fortified, as it will be a very convenient place to either power in case of war.

China is evidently determined to have it out and is showing altogether a very strong front. She has one paramount advantage over Japan, and that is her great wealth. Her credit is ten times better than that of Japan, and in moderate warfare, money will, to a great extent carry the day one would think; for what can a country with an impoverished exchequer, and with her credit shaken, do? It is fool-hardy on the part of Japan to plunge into a war with China. In her eagerness to bring herself into the comity of nations, she has gone mad, and the Formosan expedition is a clear illustration. She is going headlong to work without remembering that a nation is not to be made in one day. She would have done far better in looking after her internal affairs than meddling with other people's business. Let her rule her people properly first before she aspires to colonise other people's territories.

ry. Let the rebellious spirit of the Samourai be put down first before she seeks to civilize the savage living within the dominion of a friendly power.

The Japanese seem to dispute the Chinese right to the whole island, but there is no question about it. Take the example of Australia and New Zealand. Is it to be contended that the aborigines of Australia and the Maoris of New Zealand are not within British jurisdiction? Could France or Germany make war upon either of those dependencies of Great Britain, without making war upon the mother country, and that on the mere pretence that the natives had committed some outrage? Or is it to be disputed that the mountains inhabited by the wild Indians of America form part of the United States' territory? On the whole, the Japanese action in the present matter is very high-handed and should be put down. She deserves a good licking, and a licking she will get. It is a wonder that she doesn't see the folly of her action and withdraw her troops. Supposing the two countries are on equal footing in regard to fighting power, she lacks the wealth of China, and this is a disadvantage of no little moment. By the way, it is reported that a Japanese man-of-war was wrecked while surveying the eastern coast of Formosa, but whether she is totally lost or partially damaged, is not known.

DESPATCHES in re FORMOSA.

A despatch addressed by the Chinese Imperial Commissioner Shen, to Saigo, the Commander-in-chief of the Japanese forces.

The territory inhabited by the savages has been under Chinese dominion for over 200 years, and the people, ignorant and stupid though they be, are nature's children, and therefore the Government cannot bear to impose upon them all at once a rigid system of laws, but rather seeks to humanise and educate them by degrees, so that from being utter barbarians they may be brought within the pale of civilization, and in due time become ordinary citizens, with an external appearance of decorum and with humanity and affection in their hearts. As regards the crime of murder, however, the laws are explicit; that cannot be passed over although they are savages, but then it is for China to inflict the punishment. It is not right that other nations should be put to the trouble and expense of bringing troops for that purpose. When it was reported that your country was suddenly landing soldiers at Lang Chiao, a place not open to trade, everybody in Formosa was surprised, not knowing what offence they had committed that could have given occasion to such a disregard of treaty rights. The several treaty Powers were no less surprised at the news, and it was on reading your despatch to the Viceroy of Fukien that we learned that the cause was because the Mutan savage tribe had murdered some distressed Loochewans.

Now, not to mention that the Loochewans, though not a very strong nation, are quite able to complain for themselves, if your country must, out of compassion, take up the cause of their neighbours, what was to prevent them from first representing the matter to the Tsungli Yamen, for consultation. If China had in that case screened the savages, and refused redress, or if she had requested your assistance, you would have had something to say, but you did not even wait the few days that would have been required, though the matter was one of years' standing. It must be apparent to you who is right and who is wrong in the matter. But even now, when the Mutan savages have been punished, you continue your raid against the Kaoszeling (?) and other innocent tribes, and how does this agree with the statement in your letter that your only object was to punish the chief perpetrators of the crime.

The assistant Commissioner Pan, when passing through Shanghai, had an interview with your country's Ambassadors, and obtained from him a promise that the troops would be withdrawn. This was not mere empty words, and if you have established a camp in the Mutan territory, and it is rumoured that you intend to attack the Peinan tribe—a tribe which differs widely from the former, in that they saved your countrymen while the Mutaus murdered them—and yet you would turn their merit into a ground of complaint.

In your letter to the Viceroy, you state, indeed, that these Peinan savages plundered some of your countrymen, but this assertion is without proof; and it is not likely that people bare-

ly rescued from the water would have much to plunder. Besides, where on earth would people be found, who would first plunder, and then feed and support their victims for several months for nothing? A bare statement is no sufficient proof; and, moreover, there is your own Government's letter of thanks, in which there is not a word about the plundering. You also conferred a reward on Ch'en An-sheng, who is the Chief of the Peinan tribe; and the man whom you then rewarded is now deemed worthy of punishment. I cannot think this is your country's principle of government.

It is also said that your nation in its anxiety to display its military prowess fears not heaven and regards not man, but it will be no great display to send able troops long drilled on approved methods against ignorant savages. Though you may always be victorious, some will fall on both sides; and however regardless of the savages you may be, have you no sympathy for your own people? If again your object is not to punish, as some argue it is not, from your continued aggression against other tribes, then not to mention that we will not dare to part with a foot or an inch of Chinese soil even foreign nations who trade with us will not submit to see you acquire this advantage.

In a few days we shall have the southerly monsoon, which renders the landing of provisions and necessaries difficult, and as we have made with you a lasting treaty of peace and friendship, I am concerned for your condition, and therefore speak out my mind. A fool may sometimes make a wise suggestion. Begging your attentive consideration to my remarks. I have the honor, &c.

—N. C. Daily News.

We are still unable to give anything positive about the rumoured China loan, but so far as our enquiries enable us to judge, it would appear that the Viceroy of Fohkien has applied for a loan of 4,000,000 taels or dollars, to be contingent on the declaration of war. The amount is said to have been contracted for at 8 per cent, by the local Bank and a leading American firm, in equal moieties, and to be on the security of the Customs' revenue at Foochow. The completion of the contract is said, however, to be subject to the ratification at Peking of the Viceroy's action.—N. C. Daily News.

The evident intention of the Chinese to assume an offensive attitude, should it become necessary in the present position of affairs with Japan, and their preparations for the embarkation of a large number of troops for Formosa, do not seem to excite the people of the aggressive island empire very much. The surmise has been hazarded that, if war broke out, the Japanese, with their usual acuteness, may leave their small army in Formosa, securely posted by this time, no doubt, to divert the celestial hosts, and turn their attention to the mainland, the coasts of which will have been drained of effective soldiery!—N. C. Daily News.

It is stated that on his last visit to Ningpo, the Fatai, or provincial governor, of Chekiang, ordered an inspection of of Chinhai forts, and expressed great anxiety to have them put in a thoroughly efficient state of repair. Bomb proof chambers and other means for strengthening them were also suggested, but the means were not forthcoming for the work, which seems likely therefore to stop short at cleaning and clearing up the existing fortifications. It must be satisfactory to the Imperial Government, with the prospect of a war on its seaboard, to have the assurance of the same high functionary that, as he states in the Peking Gazettes we published yesterday, he was well satisfied, on his late tour of military inspection, with the efficiency of the troops in the good old Chinese formulas of land and water drill. But the surprising thing is, that we should find the Chinese reporting on the satisfactoriness of their own system; and at the same time anxiously endeavouring to get their forces on a foreign war footing.—N. C. D. News.

THE FORMOSAN QUESTION.

THE two articles which recently appeared in this Journal entitled 'A New View of the Formosan Question' demand some reply from us, if only to confute some of their graver inferences, and to enable us to confirm, after the most serious reflection, the views we have consistently expressed upon the question since its unfortunate origin. It has been claimed, indeed,—though without a shadow of truth, as was abundantly proved by the writer of the articles,—that the views they contained had been already expressed by the *Japan Gazette*; and the *Tokai Journal*, with more truth, says that it has also consistently taken this line of argument. But a wise man may infer something regarding the soundness of his views from an estimate of those who agree with him, and if the unfortunate company into which our correspondent has fallen is not enough to awaken serious suspicions in his mind on this head, he is not so shrewd as ninety-nine out of a hundred of his readers.

The articles may, for practical purposes, be resolved into discussions on two separate questions:—

1st.—Whether the intimations given by the Japanese Envoy during his stay at Peking were such as to justify the subsequent action of the Government he represented.

2nd.—Whether the claim of the Chinese to jurisdiction over the whole of Formosa is so clear that they can regard the action of the Japanese as an armed invasion of territory rightfully belonging to them?

Such evidence as has come before the public in respect of the first question is adduced by our correspondent, and, to our mind, at least, it effectually proves that the Japanese Envoy not only did not personally confer with Prince KUNG about the proposed Expedition in the form which it has actually taken, and in the far larger designs which the scheme of it at first embraced, but that he limited his communications with the Chinese Foreign Office to sending his Secretary of Legation on two occasions to mention a proposal 'to despatch a mission to the savages of Formosa to enquire into the murder by them of some Loochoo islanders, and to desire from them the good treatment of Japanese subjects in future.' Can it for a moment be pleaded that this was sufficient to justify an armed expedition to Formosa which embraced the idea of a permanent occupation of part of the Island? Our correspondent, indeed, attempts to impugn the account given by Prince KUNG of these visits of the Japanese to the Chinese Foreign Office, and pleads that it is in accordance with Oriental custom to discuss separate articles of convention by means of the accredited representative of an Envoy, the Envoy himself having such an exaggerated estimate of his dignity that he need not stoop to do this personally. We regret to say that we cannot accept our Correspondent's statement on this subject. The question to be discussed was one of first-rate interest and importance. If those who have defended the action of the Government on this unfortunate affair are to be believed, the true cause of the Saga insurrection was the vehement feeling of the *Samurai* that the outrages of 1871 should be revenged, and that insurrection was undoubtedly quelled by the promise that the Government would undertake an expedition to Formosa for this purpose. It may therefore be assumed as certain that SOYESHIMA had instructions to pave the way for such an undertaking, and the idea that the proposals relating to it could be relegated to a Secretary of Legation, while the Envoy himself was on the spot, cannot possibly be entertained. It was a question demanding the most frank, clear and definite statement of the intentions, and extent of the intentions, of the Japan-

ese, and our complaint is that the Envoy entrusted with the negotiations upon it did not conduct them in such a manner as to make known these intentions to the Cabinet of Peking. We have never denied that the Japanese were fully justified in demanding reparation for the murder of their people. We will even go further and say that considering the character of the Formosan savages, the hideous atrocities they have committed time out of mind upon shipwrecked crews cast upon their shores, the terror in which their coasts was regarded by the mariners of all nations, their untameable ferocity and their unexpected crimes, the Japanese would have deserved the thanks of all the maritime nations had they either insisted upon China undertaking their punishment, or, on her refusal to do this, doing it herself. But this is not the point. The point is, were the negotiations with China which preceded this expedition of such a nature, so clear, so definite and so thoroughly understood on both sides as to justify it. The answer is that China is in arms that her dull and indolent national spirit has been roused to an altogether unwonted extent, that, in public documents of singular clearness and calmness, she has vindicated her claim to regard the expedition as an attack upon her sovereign rights, and will assuredly further vindicate those rights by an appeal to arms unless the injury done to her is atoned for and repaired. Not that the balance is all on her side, or that we can have any special sympathy for a Government which ought long ago have taken measures to prevent such outrages as those which have led to this quarrel, and which, in neglecting to do so, is largely responsible for it. Yet—to use a homely saying—two blacks will not make a white, and the indifference of China cannot be pleaded to justify the unannounced, unexpected and violent action of Japan.

Our Correspondent's plea that the steps taken by Japan constitute in themselves a conclusive argument that SOYESHIMA left Peking with the impression that no objection would be raised by the Peking Cabinet against the Expedition, seems to us to involve one of the sophisms not unfrequently found in special pleading. To explain this action we must resort to our old hypothesis, which has never been disproved, and which completely embraces all the known facts, that the Japanese Envoy, keeping back from the Peking Cabinet the real intentions of his Government, extracted from the Chinese Minister for Foreign Affairs just so much of a denial in regard to the responsibility of China for the acts of the Formosan savages as might be held to justify an act the full scope of which was concealed from China, but which could hardly fail to be ultimately called into question. On the slight understanding arrived at between the Japanese Secretary of Legation and the Taung li yamen, Japan could reply to any remonstrance on the part of China. "We informed you that we intended despatching a mission to the Formosa savages to enquire into the murder of some of our people and to desire that for the future they should not be thus maltreated, and your reception of this statement of intention was such as to justify the steps we subsequently took." The answer of the Chinese is obvious: "The mission of which you spoke was one of an altogether different nature to that which you have undertaken. You did not question us with regard to our responsibility for the acts of these savages. You did not demand their punishment by us. Had you asked this question, or made this demand, we should at least have given you replies which, whether satisfactory to you at

* It is most noteworthy that in Prince Kung's précis of the conversation at the Taung li yamen there is no reference whatever to the question of the jurisdiction of China over the Formosan savages.

"that time or not, would certainly have constituted the basis of any further negotiations you might have felt it necessary to enter upon. We had no shadow of a reason to suspect that you intended sending an Armed Expedition such as that which we see, purporting, as it evidently does, a scheme not only of forcible chastisement, but one of permanent occupation. Whatever may be the nature of our hold upon the Island of Formosa and our relations with its savage tribes, we assuredly cannot permit you to do, on territory which we claim as our own, that which we alone have the right to do, and your persistence in your present course will be, if necessary, resisted by force." And this claim of our correspondent that the very acts of Japan demonstrate the nature of the understanding arrived at between her Minister and the Chinese is susceptible of the obvious retort that the acts and present attitude of China may equally, if not with much more reason, be held to show that Japan has no justification for her present action. One argument is at least of as much value as the other, and the far greater unanimity which we see among the Chinese on the question is an additional reason for supposing that they are far more secure in the justice of their case than their adversaries.

Our correspondent's asserted analogy between the attacks made on the Formosa savages on two or three occasions by a few foreign boats' crews and the Expedition of the Japanese seems to us purely fanciful. He says that the difference between these is only a difference of degree, not of kind, and argues that had China any real cause to be irritated with Japan, she had cause of a similar nature to resent the conduct of the British and Americans who did, in a small and ineffectual way, that which the Japanese took measures of a far more complete nature to do effectually once and for ever. We cannot admit this plea of difference only of degree. It is one thing in the heat of rage to follow into his house with the object of punishing him, a man who has killed your son; it is quite another thing to enter his house, kill him, and remain there permanently, or for such time as can only be held to constitute a permanent occupation of his dwelling. The cases of Abyssinia, Khiva, Coch'in-China and Ashan-tson, pressed to do service as analogies for the case of Japan, are wholly misleading. In each of these instances the expedition undertaken was undertaken against a responsible sovereign, and there is no more real analogy between the cases cited and the one which they are adduced to illustrate than there is between the seven sages of Greece and the three wise men of Gotham.

Under all these circumstances, too, we must necessarily hold that the attitude assumed by the Foreign Representatives in Japan in regard to this question was the only attitude consonant with the actual rights of the case. Our correspondent speaks of their "action," but, so far as we know, this was limited entirely to discharging such duties as are necessitated in such cases by the obligations imposed by international law. We cannot conceive that any views of the ultimate advantages which might accrue to the European nations from the persistence of either one or other of the opposed parties in a wrongful cause, or the espousal of that cause on grounds of expediency and the expectation of contingent advantages which might result from its ultimate ascendancy, could for a moment have justified the Foreign Representatives in giving even a tacit sanction to a line of action palpably at variance with right and justice. The value of laws, whether domestic or international, is to abolish the tendency in man to act on grounds of mere expediency, and to insist on

his allegiance to those principles of action which have their roots in eternal justice and acknowledged legality.

We now approach the second of our correspondent's articles, in which it is sought to prove that China cannot lawfully be said to have a right to the possession of, and jurisdiction over, the whole of the Island of Formosa. The answer to this seems to lie in the fact that she had as much right and exercised as much jurisdiction as was possible under the circumstances. She could not control the acts of these savages any more than you can control the flight of a pheasant or the course of a hare. But so far as they could be said to be owned by anyone they were owned by her; to be under any one's jurisdiction, they were under hers; to pay taxes to anyone, they paid them to her. It is possible enough that if the collection of an assessment of two thousand taels a year involved a yearly contest between those from whom it was due and those who had the right to collect it, it was often enough foregone. It is no use spending five thousand taels and a corresponding percentage of lives to collect two thousand taels, and it is more than probable that the revenue derivable from the savages too often figured in the accounts of the island as nil. It is possible, too, that there was no actual occupation of the eastern side of Formosa by Chinese settlers. But all this would prove little more than that the country was, like the inhabitants, irreclaimably wild and barbarous. It would certainly not invalidate a claim, founded and established so far as circumstances permitted, to the possession of the whole of an island, situated within a day's sail of the shores of China, thickly peopled on its western coast by Chinese acknowledging Chinese jurisdiction, and having owned no other sovereign than China since the temporary occupation of it by the Dutch two centuries back. It is indeed said that the Chinese possess maps of the island, in which a line drawn from North to South, and cutting it into two parts, over one of which they claim to exercise jurisdiction and to forego it over the other, illustrates their actual position in Formosa. And, if so, it would be a fact which must justly be pleaded for the Japanese contention to regard the eastern side of the island as free to foreign occupation. There is no case on which all the argument is on one side; though even did such maps exist, the question which they raise should have been settled in the negotiations referred to in the first part of this article. But such a fact must be taken into consideration along with all the other facts of the case. It would fall in the balance on the side of Japan; but it could not equitably be held to settle the whole question where facts quite as weighty could be thrown into the other scale. We shall not deny, that some of the cases cited by our correspondent are of value in the consideration of the contention of the Japanese. But such arguments as could be urged by means of them seem to us entirely over-riden by the nature of the titles under which China claims possession of the whole island, enumerated in Li Foutai's letter to the Japanese Commander-in-Chief.

We have not lost hope that this dispute may still be settled without bloodshed and all the calamities which war, should it break out, must bring on this country. But when all has been said in favour of the Japanese side of the argument, they will not be acquitted by the world of having acted with an entire want of frankness in Peking, a reprehensible levity and want of reflection in undertaking an expedition of so grave a nature against so powerful an antagonist, and a want of foresight and prudence altogether inexplicable on an occasion demanding the most solid qualities which men entrusted with the welfare of States should possess.

THE OPENING OF THE COUNTRY.

It would serve no good purpose that we are aware of to recount all the steps by which the opening of this country to foreign travellers by residents, under a passport system, has been arrived at. Suffice it, that a somewhat capricious system of granting the privilege of travel to foreigners in the Japanese service, and an invidious distinction thus created between them and resident foreigners unconnected with the Government, have been the chief arguments used to bring about this concession. Whatever may be the advantages foreigners will derive from it, whatever the extension of their knowledge and of the radius within which they may seek it, their greater sense of freedom, and their enjoyment of new pleasures, it is the Japanese Government which has most to be congratulated upon the abolition of the old restrictions upon our movements in this country. The step is one which we have so often and so earnestly urged of late, that though it was maintained by the permission to trade, which would undoubtedly have been the true source of reciprocal benefit to both native and foreigner, it is still satisfactory to find that it has at last been taken by the Government. Half the battle in affairs of this nature consists in accustoming the mind to the practicability and subsequently the acceptability of the new idea. At first there are all kinds of lions and dragons in the way. It is supposed that the people will not like it; the officials dread that it will disturb and complicate their somewhat indolent existence and report against it; the foreigners are regarded with something like fear and as possessed of a ferocity likely to bring them into collision with the quiet inhabitants of the towns and villages; or, perhaps, the Government, not quite sure of the temper of all its subjects, of its rebellious samurai or only half-tamed *ronins*, have a real dread of actual danger to the lives of foreigners in some parts of the Empire. Nor is this impossible, and foreigners would do well to bear it in mind. But the argument surely is, that, with proper care in the issue of passports, which will only be granted to foreigners on the application and therefore in some sense upon the recommendation of their own authorities, the permission to travel may be freely granted and will be discreetly availed of. The people will become accustomed little by little to the strangers who come amongst them, and will find them peaceable, orderly and kindly enough, except when irritated by gross imposition or by insult. The temper of the Japanese people is beyond question amiable, their manners are polite, conciliatory and pleasing, and these characteristics cannot but appear favourably to those who become their guests and visitors. The officials who have reported against the concession of the privilege of foreign travel will soon find that the dreaded opposition of the people is dissipated by the conduct and disposition of the foreigners, and we shall be greatly disappointed if actual experience does not convert these officials to a conviction of the unnecessary timidity they have shewn in the reports they are said to have sent in to the central Government on this question. The new regulation, too, undoubtedly takes away a reproach from the Government. Japan claims, with a fair show of reason, that an enlightened spirit, at least so far as intention goes, characterises its legislation and the views on which this legislation is based. She desires to join that family of nations which all her efforts in ancient times were directed to keep at arms' length. A fair proportion of her people is acquiring something of our language, and something too, of those forms of thought which the study of that language brings in its train.

She is seeking in every way to acquire and adapt to her own circumstances the knowledge of which the foreigner possesses such boundless stores—we speak relatively, of course—and the arts to which they owe their superiority over the Asiatic nations. The logic, therefore, of the whole position was against the exclusion of the foreigner from the interior of the country. The reputation for enlightenment which has been so profusely lavished on the Government abroad, and which, not less than the praise all travellers have united in bestowing on an interesting people and a beautiful country, has attracted many visitors to these shores, has been questioned constantly by those who came to verify these things for themselves, and who were disappointed to find the doors closed upon them at the very threshold of the land they had heard praised so much. They suspected readily enough that more had been said, at least in the first respect, than was altogether warranted by the facts, and failed to understand the reasons for an act of illiberality defensible by no very valid or intelligible plea. But this cause for censure has been removed, and such bitterness as may have arisen from the arguments and even reproaches which have been freely used in urging the question, may be forgotten now that its solution has been arrived at. The Japanese Government should realize the fact that the position they have assumed before the world makes it incumbent on them to dispel to the utmost of their power those prejudices in themselves or their people which retard the advance of the Empire on the lines deliberately chosen for their future progress. No one worth heeding will complain if this progress is somewhat slow, provided it is sure. But when a dangerous haste is seen at one time and a culpable obstinacy at another, those who ardently desire the progress and welfare of the Empire best prove their sincerity by the warmth of their warnings and their reproofs.

KILLING THE GOLDEN GOOSE.

OUR foreign readers must pardon us for repeating a well-known fable which may have no equivalent among the Japanese.

A stranger once presented a farmer's lad with a goose which laid daily a golden egg. Delighted at first with the gift, the boy soon grew impatient to possess himself at one stroke of the golden store, and killed the bird, which, of course, thenceforward ceased to yield its daily treasure. "Fool that I was," cried the lad; "had I been content with an egg a day, I had grown rich. I shall now be as poor as I was before, while I can never forget how rich I might have become but for my folly." The moral of the story lies on the surface, and teaches us that if we would grow rich we must obey the conditions imposed on the acquisition of wealth by laws which we are unable to annul or evade.

In applying this fable to the people around us, we shall at once admit the temptation they are under to act on principles opposed to those inculcated in the above apologue; nor can it be denied that they are not singular in this respect. The temptation to do so is strong; it is constant; it appeals with special force to those unskilled in the maxims of commerce; the yielding to it is far more of a blunder than a crime; and it assails the party to a casual transaction far more powerfully than one identified with a regular established business, who not only desires to attract but to keep his customers. Yet we sincerely wish we could see the Japanese realize how effectually they obstruct, and, indeed, at times, entirely prevent, the natural and legitimate development of trade by this

course of action. All countries possess some special gifts or advantages demanding only the application of skill, capital and enterprise to them to render them sources of wealth and foundations of the power which flows from wealth. In one country they take one form, another in another;—mineral or vegetable productions; raw, half or wholly manufactured materials; something, in short, which, owing to favourable geographical or climatic advantages, that country can produce or manufacture more cheaply and advantageously than any other country. Obviously the best course of turning such gifts to the greatest national advantage, is to free to the very utmost the trade which springs out of them, to guard it as much as possible against combinations which tend to neutralize the natural advantages from which it arises, and to be content with the gradual profit it yields—a profit which manifestly increases at compound interest—instead of seeking to realize these all in a moment, and, in doing so, illustrating the fable which suggests these remarks. It is much to be feared that directly the Japanese see that any raw or manufactured article is available for exportation to foreign countries, or for further preparation here by those skilled processes which the more advanced knowledge of Europeans enables them to apply to it, it becomes the object of monopolies or combinations which actually strangle a trade that might otherwise have thriven and reached a vigorous maturity. It cannot be doubted that this repressive influence arises in a very great degree from the enormous number of ill-paid and subordinate officials which are the unfortunate, though perhaps inevitable, results of a political constitution in which the people play no active part and form only a source of wealth upon which those officials live and thrive. So rudimentary at present is this political constitution, and so ignorant are even the middle classes of the laws which regulate the creation and distribution of wealth, that some generation must, in all probability, pass away before much improvement can arise in this important direction. It cannot be forgotten how many illustrations European history records of the same tendency to create and preserve monopolies, and the fact that trade has nevertheless flourished concomitantly with them has led many modern writers to estimate them at a value with which more advanced views of political economy altogether refuses to credit them. The fact is, that such is the bounty of nature, and such are the profits accruing from trades which have their roots in special national advantages, that all the ignorance of legislators and the repressive effects of monopolies and combinations have not been able to extinguish them, and they have made blood faster than the veins through which it was destined to run could be depleted. Thus there has been a certain production and accumulation of wealth; but these have been small in proportion to the results which might have been produced by the more vigorous efforts which would have been made under a wiser system of encouragement.

We may confidently predict the day when the skill, capital, ingenuity and enterprise of foreigners will turn to valuable account, for their own good as well as the advantage of this country, many of the products which abound in it, but which the difficulties arising out of a mixed jurisdiction, contracted views of the laws of trade, the excessive staff of officials for whom employment must be found, and, on the whole, a low order of industrial energy among the people, have hitherto tended to render of but small value. As a prelude to this, however, we must see the wane of those corporations and a reduction of those official powers which kill every "golden goose" the moment that

it begins to lay that rich store which it yet yields too slowly to harmonize with the impatience of those who possess it. The desire to be rich over soon, and to monopolize, instead of contentedly permitting the diffusion and partition of, that wealth which springs from submission to well-ascertained laws, must be moderated and directed, and on these conditions alone can the fruits be realized of those principles which the wealthier and more civilized nations of the West have applied with so much conviction of their value and so much success as regards their results.

BUNKUM.

THE article on Japan which follows is taken from one of the better daily political papers of Berlin, and offers in itself—though the translation is not equal to the original, in as far as the ludicrous "sufficiency" of the author is concerned—a very fair specimen of the nonsense which certain writers have the courage to offer to their readers, and which, unhappily, a certain section of the public, both in Europe and America, appears to prefer to a less spicy but more wholesome mental nourishment.

For the last three or four years a numerous class of writers, either desirous to retain a position under the Japanese Government or to obtain from it some remunerative office, have occupied their own time and that of their readers in puffing Japan and the Japanese, and in proving to their own satisfaction, not less than to that of their employers, that the Japanese are not only the most noble and the most intelligent race of the world—far superior to the monarchical European or the republican citizen of the New World—but, also, that the wicked foreigners, so far from having been the benefactors of the land of the rising sun by forcing it open to the rays of vivifying relations with the outer world, have spoilt the morals of the poor sons of the Goddess of Heaven, and are now bent on destroying those whom they could scarcely hope to equal. Our author belongs to this class, and though less blood-thirsty than the writer in whose opinion "not one out of ten foreigners had been murdered who deserved this fate," and less astute than "Our Special" in Formosa, who has discovered that it was foreign diplomacy which incited the Chinese Government to the trick of claiming supremacy over the whole of that island, he believes nevertheless that old Europe will find it rather difficult to hold its own against young Japan, and that the Japanese, proud of their ancient civilization, might easily expel the foreigners, whose superiors they, in every respect are. To prove such statements, facts ought to be cited, and happily for our author, they are as plentiful as gooseberries. In the town of gardens and palaces, where the Mikado himself examines the pupils at the public schools, where the Daimio surrounded by pages, sits in his *norimaga* behind two windows of plate-glass with two swords sticking out through them; where, in days gone by, one-third of 80,392 nobles lived each with a retinue of 900 men, i.e. with about 34 millions of followers, and where the poor Tycoon is gradually sinking back into his insignificant position of generalissimo; where fires are rare, and the means provided against them the best-known in the world—in this centre of cleanliness and intelligence, the author of the article in question is employed in teaching German and mathematics to young Japanese, who, within six months, learn to read and understand works reserved in the fatherland for the use of German professors, do the whole of trigonometry before breakfast, and in the interval between tiffin and dinner construct railways superior to any in Europe and cause rows of gas-lanterns to spring from a generous soil.

To the foreigner living in Japan who knows that none

of these improvements were made by Japanese but by foreign employes of the Government, and that for years to come no Japanese will be able to do anything of the kind without foreign aid and supervision, such statements as those contained in the letter of Mr. Beta, are simply nonsensical. They may, possibly, prove entertaining to readers at a distance, ignorant enough to take such chaff for words of wisdom, and, certainly, were it only for the impression writings like this are likely to produce in countries on the other side of the water, we should not have done this effusion the honour to devote much time to it. But, unhappily, articles like the present are only too apt to exercise a dangerous influence upon the people they pretend to describe. The Japanese are already by far too vain of their qualities and accomplishments to be able to understand that articles such as these are only written *pro domo*—that is, for the special and personal benefit of the author; and that it has been by insinuations and articles in the style of the present that they have been induced to imagine their country the "Prussia of the East," and to believe that to carry the flag with the red sun over the waters of the Yellow River to the walls of Peking will be only a military promenade. It has been by a flattery equally unfounded that the Government of Japan has been placed in the undignified position of having to choose between a humiliation and a danger—the unconditional evacuation of Formosa and a war with China—and it is for these reasons, and in order to warn the Japanese again and again not to place faith in similar lueubrations, that we have given so much space and time to the article from the Berlin paper.

With regard to Mr. Beta, we should like to know if a teacher of that name really exists in the service of Japan, or if somebody else is concealed behind the *nom de plume*. If, as we surmise, the latter is the case, we can only ascribe the writer's assumption of second alphabetical rank, to the modesty which pervades his entire communication. In his own line he is clearly *Alpha*. The thin disguise of a mere *nominis umbra* is, however, insufficient to conceal a well-known member of the German aristocracy, and we shall not take too much personal credit for perspicacity when we proclaim the following composition to be a production worthy of a direct lineal descendant of the ever illustrious BARON MUNCHAUSEN.

THE Japanese have fairly carried off the palm for delicacy of taste in their productions at the Exhibition of Vienna, and now take their place among Europeans if we may judge from the specimens and examples exhibited by them. Judging from the labours of their students in Berlin, it is probable that they will raise still higher their marked superiority by the judicious adoption of some of our forms, so that it is not impossible that we may soon be thrown into the shade by a people, excluded for ten centuries from communion with the rest of the world. And with what rapidity they acquire knowledge! Their language represented by forty-seven letters, a multitude of Chinese characters, and broken up into a number of idioms differs thoroughly from ours, and yet, in a six months stay in Berlin, they acquire a perfect knowledge of how to speak and write German and to understand a scientific literature, which is only intelligible to our specialists.

A highly-gifted, refined and thoroughly educated nation like ours in all our new imperial splendour! In a delicate sense of honour they excel not only all other Asiatic nations, but also the greater part of modern Europeans. We are as unable to attain their skill in the manufacture of lacquered work, as to rival their performances in the arts of cabinet-work, forging metals or porcelain-ware. The feats of their jugglers of both sexes are so wonderfully executed, that with all our knowledge of physics we are compelled

to acknowledge their inexplicable skill. I need only mention here the top-trick of a certain conjuror. He set the tops in motion, caused them to ascend and descend upon a short piece of pack-thread over his hand and arm, and, finally, crossing his back to descend the other arm and into his hand without exhibiting the slightest fatigue or relaxing his efforts. Also the often-related butterfly trick which I have seen performed by a young Japanese. Five butterflies, skillful imitations of the natural insects, fluttered and flew about, sank and upraised themselves from artificial flowers, with such skill and truth to nature that it was impossible to detect the mode in which the trick was executed. But manipulative skill and delicacy of nerve and muscle are possessed by this people in a higher degree than by any other nation in the world. Such is their present anxiety to obtain a knowledge of the remainder of the world, and so complete the transformation which is taking place in their political, social, and moral systems, that we are less surprised at the enormous progress they have made, than alarmed at the danger which besets their existence. Opposition to these sudden and unexpected changes is well expressed, but the desire is rendered still stronger by the opposition. A counter-movement may probably occur, and this is apprehended by the German Minister in Yedo who is doing his best to counteract it. We, Europeans, will not be permitted to penetrate further into the interior of the country. The teachers whom they have engaged in Germany, France, England and America, for their newly-established schools, cannot serve as a pretext, inasmuch as they were sent for by the Government, while foreigners who came without having been specially summoned will be treated as such. We must now await the result of the struggle. Judging from my own point of view of Japan, I should witness its transformation through influences from without as its greatest misfortune. A number of their industrial products exhibited at the Vienna Exhibition have been proved to be unsurpassable, and their skill in building and in field and garden cultivation have long served as models—models, too, which we shall hardly succeed in imitating.

I will here limit my descriptions to Yedo, the city of Gardens and Palaces, a veritable fairyland in its unclouded enchantment, seated upon thirty hills, from which as from the end of the world, or at least from the end of Asia, we look down upon the immensity of the ocean. Like an endless, hilly park the city stretches away from the sea and the great river, amid gay gardens into the distant country and offers a joyful, pleasant contrast to dirty and mouldering Peking. We have here a million-and-a-half of human beings living in this fairy land, joyous, healthy and clean; while in Berlin, something like half that population is compelled to squeeze itself into barracks, cellars or garrets, at extortionate prices, which are alike wanting in air and light.

The Siro, or former residence of the Tycoon, is situated in the centre of this vast hilly park, like a monster citadel springing from a smiling carpet of verdure picturesquely stretched out. Thirty granite bridges connect the Siro with the Soto-Siro or Daimio's quarter, and here the tastes of the owners are seen in their residences as in the case with us. They consist merely of extensive buildings, surrounded with mounds containing running water. These are the official residences of the high Japanese nobility, the warlike Daimios, the feudal lords of the soil and of the people, who have now given up all their old privileges. They are now freed from the obligation to spend one year out of every three in the capital, accompanied by their followers, officers and haroems, in token of their submission to the sovereign. Eighteen Daimios of sacred descent, 380 nobles of the first rank, and nearly 80,000 Hattamotos or knights, were there, all proud of the splendour and completeness of their trains. Each of these great personages brought with him to the capital some 900 persons on the average, who passed the stated period of twelve months in this vassalage. We know that these Daimios subsequently revolted and shook off the obligations of this duty—and so these palaces of enchantment are now, for the most part, empty and ruinous, though in some cases a few of the retainers of the old proprietors take care that the buildings do not fall into absolute ruin. A road leads from Soto-Siro towards the Mida, the portion

of the town devoted to industry and commerce, through lofty walls of granite on either side into a most enchanting park. This reminded me of the enclosed demesnes of the English aristocracy, whose beauties cannot be seen on account of the lofty walls with which they are surrounded. These walls are forty feet in height and six feet broad: but what beauty upon this broad and lofty elevation! Perfect walls of live hedges stretch along their length, among which camellias, azaleas and laurels bloom and snow-white birds, undisturbed and unharmed, fly, twitter and sing among the branches. The fabled gardens of Babylon are here stretched out, softer and lovelier, in truth. I shall not forget how, upon my first visit to this hill, I was politely requested to stand close to the wall in order to make room for the procession of a prince. The Daimio was about to visit the public promenade according to custom. The procession was opened by heralds in sky-blue silk with large wooden swords. Armed men with battle-axes, spears and swords followed; then men bearing falcons upon their hands and shoulders, followers and servants of all classes, and finally the lackered, brilliant *morimon* borne by eight men and surrounded, as if on the stage, by pages, in which, behind half-opened windows of plate-glass, sat his highness upon his crossed legs, turning his look neither to the right nor to the left. The two emblems of his rank, the long swords, protruded fully two feet outside the window; a complete illustration of our own aristocracy of the middle ages here in bodily presence. But all this is now at an end and who knows what may take its place! What a profusion of life, figures, colours and forms! And therewith all so appropriate, peaceful and polite! such recognition of the ancient distinctions of rank and condition! To democratise and level is all very well as long as there are questions of law and right to consider, but the real differences, which are the results of culture and of the means for culture, and which appear necessary for civilization can be destroyed only in favour of a barbarous state and therefore against law and right. Whether this be possible in Japan with its two-thousand year old self-development without involving a civil war remains to be seen. Neatness, courtesy and quiet humour remain the characteristics of the merchants and artisans. Notwithstanding the thousands of feet which tread the streets they are as clean as the seldom-visited parks of the aristocracy. No person throws paper, or any sort of refuse, in the streets. What a delicate sense of refined cleanliness this trait of their habits indicates!

The people of Berlin are proud of their metropolis and much that it contains, and of nothing more than its fire brigade. But this pride would be much diminished were they to visit the business town of Yedo. What excellent and practical preparations for resisting fire! In all the chief streets, and at regular intervals, lofty columns of wood-work are erected, from the summits of which a view may be gained over the surrounding districts of the town. A watch is kept day and night. So soon as the outbreak of a fire is observed a sonorous bronze bell is tolled, and the wooden fire pumps and buckets of water are brought to the spot. The light material, chiefly bamboo or paper, of which the houses of the lower classes are constructed render this care and foresight necessary. The surprising order of these preparations is worthy of being witnessed. The round observation-towers with their copper-bound tops, shining as if gilt, and the pumps behind the houses all appear well cared-for, and clean and ready for use.

The centre of all these marvels is naturally the Imperial Palace, or rather district, which is at the least two leagues in circumference and comprises a castle, and fortification—a complete architectural and botanical fairy-kingdom—which is separated from the remainder of the town by formidable gates, fosses and bridges. Raised above the walls are airy kiosks, erected in a fantastic architecture which command a view, not only of the great town itself, but also, with the assistance of a telescope, of a good number of the 3,511 islands of which Japan consists. Surrounding the castle itself, in the middle of smiling gardens and park-like glades, are fish ponds, on and around which fly, uninjured, the sacred birds whose bright gold and silver feathers glance brilliantly in the sun. Here are whole thickets of ornamental timber, miniature palaces

for the falcons and their attendants, pleasant summer-houses and music-halls, dance-rooms, various buildings with apartments for eating and drinking with ornaments therein, particularly cabinets upon whose mirror-like surfaces the most exquisite portraits, genre-pictures and landscapes are depicted. This is the palace, the citadel of the *gi-derant* temporal Emperor, but who after the astonishing revolution of the last few years will more and more descend to his original rank of General-in-Chief. The Mikado, a genial young man, has with astonishing courage shaken off the sacred fetters of centuries, and has abandoned his life of seclusion in order to occupy his true post of leading reformer among his people. The Mikado had been, from times immemorial, not only pope but almost god's son upon earth, whose sacred person none but a few persons beheld, and whose name no one might pronounce. The greatest favour extended to his subjects was the view of his feet, and in order to grant them this boon, he usually walked once a year in a gallery closed above and open below. Whoever at this time was so fortunate as to behold him in his white garments as high up as the knees, esteemed himself peculiarly blessed and armed against all future troubles. This pope and highest human god of Japan was, however, a prisoner, and might never quit the well-walled edifice in which he dwelt. The choicest productions of nature and art were laid before him. All the table-ware from which he ate or drank was renewed at each meal, being broken immediately after use. Pages might be filled with a description of the purifying and deifying ceremonies of this heir of the gods. This, however, is now all over, and, with the accession of the Emperor to his material dignities, the 33,333 gods who have hitherto been adored at Asakusa will lose many of their former worshippers. The temple and the large surrounding square will be used for the future as a Market Place, and the three chief religions of the country, as well as a host of gods and ghostly beings, will degenerate into mere forms or be entirely lost. The "God of Toothache" at Asakusa, is the only god in whom many continue to believe, who with swollen cheeks and rueful countenance, hasten before his image, chew a piece of paper to pulp, and adroitly expectorate it full in the face of the god, then hasten away firmly believing that they have thus succeeded in transferring the malady to him. As toothache invariably ceases in course of time the god receives much credit generally for the cures he effects. The market which is held in the precincts of the temple presents the same appearance as other markets and fairs elsewhere, with this exception that the jugglers and gymnasts are more adroit in their performances, and the crowds of people who throng the place are more clean, sober and quiet in their demeanour. And in the alleys under the shade of the bright green foliage, amid the splendour and brilliancy of flowers, upon the clean surface of the sand or flagged pathway or upon the mats of the houses it is hardly possible to become dirty. Such delightful streets are not to be found in any quarter of the world. True that sometimes when injured in his sense of honour, a Japanese may become revengeful, and cases of murder or crime are of occasional occurrence, but, generally speaking, the *yakuza*, the police officers and magistrates have but little employment. The chief offences are quickly punished with death. The population, and especially that of the country districts who live near their well-tended cultivations and gardens, are simple, good-tempered and very hospitable people. It is only among the upper classes, in the broken ranks of the old aristocracy, that the ferment now goes on. The western peoples residing in Japan should act with due care and make good use of their rights here, or I should not be surprised at their being driven from the country as was the case formerly with the English, Portuguese, Dutch and notoriously with the Jesuits, who boasted that they had made one million of Christian converts. The Japanese are proud of their far-reaching civilisation and have, even down to the lowest stratum of the population, an acute sense of honour. They possess, unfortunately, strong prejudices against us and would, if stirred up against foreigners, rise with a common movement and in a short time utterly destroy all Europeans among them. They with their fruitful and teeming soil, their high-

ly-wrought system of agriculture, their varied and original industries do not require us, although our trade requires that we should have them as customers. That is a fact to be forgotten neither by our representatives, our merchants, nor us, the teachers in their schools. They do not require us; and yet a people so desirous and so apt to learn—so prompt to recognise the advantages of our western culture—has never existed. They had hardly seen a steamboat when they set to work to build one, and themselves navigated it skilfully to San Francisco and back. They build railroads better than ours and their telegraph system possesses the latest improvements. Rows of gas-lamps spring as if by magic out of their streets, and lighthouses from the dangerous rocks on their coasts. They avail themselves of the new college (in which the Mikado is personally so greatly interested as to visit it frequently and himself examine the pupils), with such zeal and thoroughness that I, although in their midst, am not unfrequently astonished at it. The boys and youths learn German from me quicker and more accurately than the boys in our own German schools, as well as all the chief European languages, geography, history, natural philosophy and mathematics, for which latter they possess peculiar taste and aptitude. They apprehend the dogmas of the Pythagorean philosophy in no time, and master trigonometry before our German schoolboys in the first class have got over the difficulties of the rudimentary five rules.

Never since the world was created has any people of its proper impulse brought about reforms so rapid and so complete; or absorbed from without so much material for higher culture as the Japanese. I will not here speak of their new code of laws but of their newspapers, among which the Yokohama daily paper distinguishes itself by its unprejudiced view of the various religions and religious usages. Our materialists and social democrats would scarcely venture to attack Jesus Christ and the Creator, in the same strain of cold reasoning as the leading-article writer of this journal applies to the Buddhist religion, which must, nevertheless, be considered the ruling creed in Japan.

Notwithstanding their great and also, by us, unwillingly recognized advantages, they learn from us with pleasure and spirit. We can do nothing better than allow ourselves to be influenced by, if we do not absolutely imitate, their repose and politeness of manner, the bright green patches of country which ornament their towns, their knowledge of farm and garden cultivation, their taste in textile art and in the form and adornment of their furniture, house and cooking-ware and articles of *gout* and luxury. And should my book upon the subject of Yedo and Japan come before German readers, they will have an opportunity of satisfying themselves whether the introduction into Germany of Japanese tastes be not more advantageous to us than this wholesale adoption of western civilisation by these Anglo-Saxons of the Far East.

H. BETA.

From the "Vossische Zeitung" Berlin, June 7th, 1874.

SHINTŌISM.

(Continued.)

The Shintō doctrine conveys no precise knowledge of the place of abode of its gods. The gods of the two first eras are now regarded as inactive as regards this world, (from which they may be supposed to be wholly withdrawn), although they are still worshipped on certain festivals and temples are dedicated to them, more especially to Isanagi and Isanami. The chief goddess, Amaterasu, dwells on the high field of heaven (according to others in the sun); the gods of the sea, rivers, mountains and woods, in (it is to be supposed) their respective domains; but all are believed to be present in the temples devoted to their adoration. A future state is nowhere spoken of in the doctrine, although heaven and the lower regions are referred to in mythology. The souls of deceased Emperors and heroes become gods, and the adherents of the ancient creed honour even as gods certain prominent adepts in the national science only recently deceased. It would also appear that the soul of each true believer became a god, since, according to Shintō doctrines, the race of man has sprung from a divine origin. With these exceptions the Shintō religion says nothing more as to the conditions of a future existence.

Nor does its religion possess any accurately defined system of ethics or of belief. The leading principle of its adherents is to emulate the illustrious deeds of their ancestors and to prove themselves worthy of their descent by the purity of their lives. It would occupy too much time were I to relate here those salient points of their mythology which the rigid observers of this religion recognise as maxims for their guidance. Their system of ethics, as reflected in the traditions which date from the earliest times, possesses a surprising similarity to the moral doctrines of Confucius. I am not, however, inclined to assign their origin to the Chinese philosopher, since it is obvious that they date back to a period far antecedent to the introduction of the Chinese ethics into Japan. I am more disposed to trace both systems, that of Japan and that attributed to Confucius, to the ancient Chinese religion from which they appear to have most probably sprung, and to this the peculiar adaptability to the social circumstances of Japan of the Raiki, (a book composed by Tsukuntan and revised by Confucius and Socius), may be ascribed.

The Shintō religion is chiefly distinguished by the detestation of all uncleanness which it expresses and the fulness of its ceremonies for bodily purification. The cleansing act performed by Isanagi upon his return from the lower world has been already adverted to. The sea-god, a degenerate brother of Amaterasu, was compelled, as expiation for an offence, to submit to a painful process of purification, which ended in the extraction of his toe and finger-nails and the removal of his beard. Birth and death were looked upon as specially polluting. The dead were deposited in a house, named Moya, assigned for that purpose, there to await interment, and lying-in-women repaired to the Ubuya, a building set apart for those about to be confined. Both these houses were subsequently burnt. This, however, is now no longer general, the practise being only observed in the larger temples, as in Kadori in Shimōsa where, as I have learned from an eye witness, houses of this description are still in existence for the use of the priests and their families. Before proceeding to celebrate service the priest must thoroughly wash his person; in former times it was usual to employ cold water for this purpose, now, however, the bath is taken warm. Basins of water are placed before the temples, and the laity wash their hands and feet in them and rinse out their mouths. On placing the offering upon the altar the priest binds a slip of paper over his mouth so that his breath may not contaminate it; contact with the lower parts of the body during service is also looked upon as a defilement. Special festivals also are dedicated to purification. Twice yearly, on the 30th day of the sixth and twelfth months, and on the occasion of the so-called O-harai, paper figures representing the Ujiko, or parishioners, are dedicated to the gods and afterwards thrown into the nearest river. This act is allegorical of the cleansing of the parishioners from the sins of the past half-year. The Emperor despatched the Jinguian no kami, or chief Minister of religion, to the river near Kiōto where a similar ceremony was performed for the people of the whole country. This symbolical custom was introduced at a later period; but in primitive times it was usual for the Emperors at Kiōto, and for the priests in the various provinces, to perform the actual ablution of the people. The deity to whom this festival was dedicated was Isanagi. On the occasion of the celebration of any festival in the open air, the place decided on for the purpose was first purified with salt. Every household polluted by the presence of death, or from any of its members having been present at a funeral, must be freed from contamination by the use of salt. Another still more ancient custom was for persons in whose family a death had occurred, to exclude themselves from all intercourse with the outer world, to abstain from attending religious services and, if officials, to do no work. These latter customs have survived even to the present day, although in practise they have become to a considerable extent modified.

Several forms of prayer are represented in the Kami worship: thanksgiving, penance, supplication and praise. In the earliest times it was customary for the Emperors and nobility to assemble in the temple gardens, and there to address poems in honour of, and of thanksgiving to their deities, the wine cup being first dedicated to the god

and subsequently passed round to the company by whom it was drunk. Jimmu invoked the approbation of the gods before engaging in battle, and in the collection of prayers which has come down to us from early times, we find forms of supplication for forgiveness, to be addressed to the gods by sinners.

The offerings possessed the peculiarity of not requiring that the lives of the animals dedicated should be sacrificed. Game and fowls were chiefly employed for offerings, and were for some time hung up by the legs in front of the temples. They were then permitted to escape, and being regarded as sacred to the gods were exempt from all harm. It is possibly as a remnant of this, or of some analogous custom, that doves are still found in large numbers in the neighbourhood of Buddhist temples. These offerings are continued to the present day in certain of the large temples, and that of Suwa in Shinshu may be specially noticed. Cattle and swine would not seem to have been used as offerings, and native authorities upon the customs of antiquity assert that ox-flesh was looked upon as unclean. The offerings most commonly laid before the gods in Shintō temples are the fruits in season, fish, and venison; they were laid upon the altars in the morning and were taken away at night for the use of the priests. On the occasions of the chief festivals, to the cost of which the priesthood contributed, it was customary to prepare from the offerings a special feast known as the Norai, and a similar ceremony was observed by the emperor, who invited the nobility to an entertainment on the day succeeding a religious festival. At the feast of Nihiname, which usually occurred in the 11th month, new rice was offered to the gods, and at the Kamimiso no Matsuri, in the summer, stuffs made of silk and cotton were brought. The nature of these offerings indicates the preponderance of husbandry as a national industry; and if we may rely upon the information to be gleaned from the mythology and from a study of Japanese philology, it is clear that from the most remote times rice was the staple food of the country. This involves the inference that the earliest immigrations were from those parts of the Asiatic continent, the physical conditions of which admitted of its general cultivation.

This would seem a fitting place to say a few words upon the white horses which are found in all Shintō temples, but chiefly in those of the Soku Shintō sect. These animals are for the most part albinos, although albinism would not seem to be an indispensable condition. It was generally understood that they were kept for the service of the god in order that he might ride unseen through the parish. It is indeed usual for the priests from time to time to cause the gohei to be placed upon the saddle and to lead the horse through the streets in order to collect small offerings from the faithful. It appears to me, however, that these horses had originally no connexion whatever with the religion with which they have since come to be associated, but that certain supernatural qualities have been attributed to them on account of their colour. White animals of various descriptions are prominently noticed in ancient history, and were frequently presented as gifts to the emperor: white stags, pheasants, cranes, &c. were also presented. I have already referred to the sculptured horses which ornament the tombs of the deceased; painted representations of these were also placed in the temples, and I am inclined to believe that at an earlier stage of the religion living animals were dedicated to the gods and to the dead. I infer, therefore, that it was supposed that earthly objects could be of use to spiritual beings, and that hence, by a blending of customs, the belief has arisen that white horses are best adapted for the service of the gods. I have further observed that in case of need no hesitation is felt in dedicating horses of other colours than white to the holy service. The same respect for these animals is also observable in China, but that the custom was introduced from that country is very far from certain.

The worship of the gods takes place chiefly in the temples. I have already mentioned that temples proper did not exist before the days of Sujin Tenny, the only places of worship being the palaces of the emperors and other specially denoted localities. The reason may be found in the fact that the tribe or family of Jimmu was, from its condition of chronic strife, migratory and un-

settled, the emperors, even, leading a wandering life for many centuries before finally fixing their residence at Kioto. The chief peculiarities of their religious festivals have been handed down to us in various historical narratives: they appear to have been celebrated in this manner. A locality in the open country was usually selected for the purpose, and to this place the emperor with his subjects proceeded, accompanied by a band of flute-players and drummers and the divine car, the Mikoshi, bearing the gohei, mirror and other religious symbols. The ground was strewn either with earth from some sacred Mountain, or with fine sand from the sea-shore, the area being enclosed with sakaki trees.* It was subsequently encircled with a straw rope from which strips of paper were suspended. A sort of tabernacle was formed by a bower of shrubs, concealed in front by a curtain, and here the god was supposed to be present. In front of this the mirror, gohei and other symbols were placed. These were also suspended upon a sakaki tree, brought with its roots from a sacred mountain, which was decorated with blue and white pieces of a flax cloth, called Nymo, and subsequently with strips of gay cloth, and planted in the earth in the presence of the assembled multitude. lofty piles of fir wood were raised and set on fire, but it is difficult to determine with accuracy how far this was essential to the ceremonial. In those days it was unusual to have fires within doors as a protection against cold: they were arranged outside in the small gardens attached to the houses, which would also appear to have been used as places of social resort, and some native historians trace the fires common to the religious celebrations of the present day to this old custom. A certain respect was unquestionably paid to fire:—For instance, it was held to be wrong to allow the fires in the gardens to burn low; it was essential that the flame should be high; and it was esteemed a gross crime to trample out a fire with the feet. Vestiges of the former veneration for fire may still be recognised in the manner in which it is extinguished: they resort to adjurations and isolate it, but actual efforts to extinguish it are seldom made. While the priests were engaged in celebrating the sacred office, a number of young girls, called Tschiko, performed dances to the accompaniment of tom-toms and flutes; pirouetting in circles with such swiftness that they finally became insensible, and had to be borne away by the priests. The dances of the present day are probably derived from China, but in other respects the rites which distinguished the celebration of the religious festivals of the past are preserved in the services of the present day. At the more important feasts now-a-days the people assemble in the open fields, or at least on an open space, on which a temporary edifice is erected, and in which the god (being carried thither in a Mikoshi) remains as long as the ceremony lasts. The Shintō temples, themselves, still retain the original form in which they were built, that is to say of the imperial residences, the term Miya, or "house worthy of veneration", being also formerly applied to the emperors' palaces. It need only be observed of the exterior that they are commonly constructed of wood, the roof, if old customs be adhered to, being covered with straw and thatch (otherwise with shingles); and the whole representing an ordinary Japanese house. Inside the same uniformity is perceptible. Besides the native pictures already mentioned there is no ornament upon the walls. Upon a small table, in the middle, are placed the sacred symbols and between these, or on either side, are branches of flowering shrubs, the table bearing the offerings being in front. And of these the sanctuary consists. The worshippers do not enter the temple, but offer up their prayers without and standing in front of it. Each new worshipper intimates his arrival to the god by ringing a bell which is fixed at the entrance. In former times it was usual for every person to carry with him a bell when he resorted to the temple, and on the occasion of an imperial procession through the streets the attention of the people was called to it by their sound. After the believers have repeated their prayers, which are always very short, they linger for some time in the neighbouring tea-houses, or watch the performances of dancers and merry-andrews which take place upon stages erected in the neighbourhood. Close to

* The sakaki is a camellaceous tree the *Cleyera Japonica*.

the temple are the cooking places, in which the offerings are dressed, and the dwellings of the priests. The temple *enpente* is usually planted with umbrageous trees, and arches, called *torii*, are erected at the entrances: these consist of two pillars, surmounted by a transverse beam with another beneath it which binds all together, all these timbers being usually undressed. The temple grounds are known as *Yashiro*.

The head of this hierarchy—a member of the nobility, the *Jingikan no kami*—conducts the religious ceremonial at the Court, the celebration of the prayers and adjurations being committed to the *Nakatomi* and the preparation of the offerings to the *Imbe*. All Shintoo temples, with the exception of the larger ones at *Oyashiro*, *Kamo* and others, as well as the ministering priests, are under the superintendence of the *Jingikan no kami*. The priests are designated, according to their rank, being commonly known as *Kannushi*, but occasionally also receiving a title from the emperor. They are permitted to marry, and to bequeath the right to exercise the priestly office to their children. There is nothing to distinguish them externally from the laity except at the celebration of service when they assume a dress similar to that in use at Court. Like the samurai they were permitted in former days to wear two swords. Many of their number are retainers of *Kugén* and, during the rule of the *Tycoon*, were not subject to the jurisdiction of the princes whose territory they inhabited, acknowledging only the authority of their patron in *Kiôto*. The higher ranks of their priesthood were also composed of *Kugén*. In addition to these, priestesses, named *Miko*, were appointed, an office which they continue to exercise, in the larger temples to the present day. In ancient times princesses of the imperial family performed the sacred office in the temple of *Ise* and were then known as *Itsuké no Miko*. This practice was abandoned in the middle ages, but it is still customary to appoint young females, selected from the lower class, to assist in the celebration of the service in provincial temples. They help to prepare the altar, to decorate the interior, and perform similar acts of service, and are compelled to remain unmarried during their term of office, returning later to the ordinary secular life.

The emperor had a special chapel attached to his palace, in which he prayed to his divine ancestors every morning at six o'clock. During the residence of the imperial rulers at *Kiôto*, it was usual for young virgins to bring thither offerings of food. A true believer prostrates himself each morning before a crystal ball or precious stone, the emblem of the divine being, which is fixed for that purpose in some suitable part of his dwelling. He then repeats the elementary sounds, *a, i, u, e, ô, ka, ki, ku, ke, ko*, &c. and the roots of the numerals, *hi, to, yuta, mi*, &c. and, as he departs, breathes with a long expiration upon the holy symbol. This is supposed to assist him to collect and compose his thoughts for the necessary business of the day. From their presence in ancient lays and their connection with divinations from the shoulder bones of the stag, (scapulimantic), the Shintô believers attribute to the sounds referred to a mysterious significance.

In concluding this I will mention certain festivals which I have not already enumerated. The *Michiai no Matsuri* is celebrated towards the end of summer with the view of keeping the plague away from *Kiôto*. With this view the state augurs, styled *Urabé*, perform the ceremony of exorcism at each of the four gates of the town. The festival of *Hishidzumie no Matsuri*, or the appeasement of fire, designed to preserve the town from conflagrations, is observed at the close of the summer. I have already mentioned the *Nihiname festival* which, once at least during his reign, each emperor must celebrate, inviting to it the chiefs of administration of the various provinces. This particular occasion is known as *Taisboye*: the emperor makes an offering of new rice, and invokes the gods to grant an abundant harvest. *Toshigoi no Matsuri*, at which the gods are supplicated to vouchsafe a prosperous season, occurs in the second month. In the fourth and seventh months the feasts of *Waka uga no me no Mikoto*, goddess of grain, better known as *Toyôukehime*, and of *Oimi no kami*, god of destruction, at the temple of *Hirosegori* also take place, the

latter god with the object of beseeching him to spare the land from desolation. Yearly festivals were also held in honour of the deities of the winds *Shinatsuhiko* and *Shinatsuhime* at *Tatsuta* in *Yamato*. In the sixth month the *Kannushi* proceeded to *Kiôto* in order to receive new goheis at the hands of the emperor. A number of festivals are celebrated yearly at *Ise* in honour of the chief goddess, *Amaterasu*. These festivals are of general observance: there are, however, many others which are celebrated only in the provincial temples in honour of the patron divinity. At these festivals a special service does not take place in the *Miyas*, although they remain open to the faithful during the day.

The people frequent indifferently the temples dedicated to the pure Shintô faith and those of the *Soku Shintô* sect, without possessing very clear ideas as to their distinctions, while at the same time their views generally as to the ancient gods and other religious concerns are entirely in the spirit of the latter. It is also to be observed that the priesthood for the most part possess no just views as to the religion they profess. This may be explained by the fact that they owe the dignities of their office, which is hereditary, entirely to the accident of birth and not to any proficiency in theological acquirements.

The number of those who comprehend and honour the old faith in its purity is exceedingly small. In the last days of the *Tycoonate* they formed a political party, recognising *Keisan*, the old prince of *Mito* as their chief. The princes of *Mito*, although members of the *Tokugawa* family and hereditary administrators of the *Tycoonate* were loyal supporters of the *Mikado*, and many members of the family contributed largely by their writings to produce a revival of the old traditions of the emperor's power. In this matter *Keisan*, more particularly, exhibited much energy, and devoted a great portion of his life to the work of persuading the *Tycoon* and princes that it would be desirable that the former should resign the reins of government into the hands of the emperor. Finding, however, that it was impossible to effect this by the mere force of reason, he resolved to resort to arms, but succumbed to his opponents before the uprising in the South had put a term to the *Tycoonate*.

The followers of the old form of faith were sadly disappointed with the results of the restoration of the emperor to full temporal power, as they had hoped to see this event accompanied by a return to the pure, old forms of Shintôism. This, however, the course of circumstances did not permit; and the rulers of Japan, since the revolution have found it more advantageous to modify their institutions after the model of those of European countries than to return to the antiquated and long abandoned usages of their ancestors.

NOTIFICATION, No. 107.

Nisskin Shinjishi, August 20th, 1874.)
To His Excellency
The Hon. Mr. KAN.

It is hereby notified that H. M. the *Tennô* has, for reasons of expediency, decreed the postponement of the meeting fixed for the 10th proximo of the Deliberative Assembly of Local Authorities, the convening of which was formerly announced.

(Signed) SANJO SAN'EYOSHI,
Prime Minister.

August 17th, 1874.

Paragraph relating to the above contained in the *Nisskin Shinjishi* of same date.

The sole reason for the decree postponing the meeting of the Deliberative Assembly of Local Authorities is that Okubo, Minister for Home affairs, is now going to *Pekin* in China as High Commission Plenipotentiary to deal with the *Formosa* question. Whether the decision is to be war or peace is a matter of the gravest national concern, and if by any chance friendly relations are broken off and war is declared, it is impossible to say whether the excitement of the people's minds in the provinces may not lead to some unexpected disaster. The Government has therefore commanded, in order to anticipate any mischief of this kind, and to secure the peace and good government

of the jurisdictions, (of the members of the assembly) to await a peaceful conclusion of the negotiations before convening the assembly.

Correspondence.

THE MINT.

TO THE EDITOR OF THE *Japan Weekly Mail*.

SIR.—“Who is Kei-zai?” was the daily question asked for the usual nine days. “What is his object in writing to the newspapers?” might well have been added by those who waded through his laboured paragraphs. The brisk correspondence with “Bond-holder,” which ensued threw little more light on the subject, and your own excellent article of last week left us, I must say, very much where we were; but it gave us the impression that the controversy, such as it was, had come to an end. Not so thought Kei-zai, who has again startled us with more last words and an array of what he deems new facts, garnished, I am sorry to notice, with a few ill-natured sneers of a personal character, quite uncalled for and having no bearing on his argumental value. That Kei-zai is not Japanese as his name would seem to imply is plain enough, although he takes some trouble to convey the impression that he is a patriotic subject of his Imperial Majesty. That neither is he British notwithstanding his use of the English language, is equally evident from the tenor of his remarks and the peculiarity of the dialect he employs. The probability, therefore, is that he is not a subject at all but a citizen of the United States of America, and when we carefully consider certain observations which slip in here and there this probability becomes a matter almost of certainty. These observations betray a nervous apprehension of a possible interference with the renowned “trade dollar” recently introduced from San Francisco. And here it seems to me is the aim and object of all this fuss.

Now I have not only no exception to take to this really fine coin, but in common with all British and other foreigners in these parts, I welcome it as a valuable addition to the eastern currency. Had “Kei-zai’s” fellow-countrymen bethought them to take this step at an earlier date, the chances are that the trade-dollar would ere now have entirely displaced the clumsy “Clean Mexican” at the open ports of China and Japan, as well as in the British and French settlements in Saigon, Hongkong and Singapore. But Kei-zai’s advocacy of his own dollar takes a tortuous course; he hesitates to give it a simple recommendation and to urge its acceptance on its own merits in a straight-forward manner, but, under the thinnest disguise, he blows a blast against the Japanese Mint, pretending to treat it as a foreign institution, forced upon his Government by unscrupulous advisers, a drain upon the national resources, and in other respects calculated to bring discredit upon the Japanese people. Again, why should Kei-zai go out of his way to miscall this establishment a “Foreign Mint”? He might just as well appeal against any of the other national institutions, in which foreign professional assistance is employed. The Mint is no more a foreign institution than the Lighthouse, the Telegraph, the Yokosuka Arsenal, the Railway, the Educational Establishments or the Agricultural Department, in all of which Americans, Frenchmen, Germans and English are engaged. If the Government could secure the services of competent Japanese as professors, engineers, artificers and other experts for these purposes, they would be saved the heavy expense of employing foreigners, and it may be assumed that as soon as they succeed in training natives of the country to discharge those duties, the further services of foreigners will certainly be dispensed with; meanwhile each of those national establishments is as much under the Government control as if no foreigners existed.

Currency is rather a dry subject to most people, and is very little understood even by those who pretend to a knowledge of it; and the opinions of even sensible people are so various and opposed to each other that very little satisfaction is to be got by their discussion either in the public press or otherwise. I have, therefore, no intention of inflicting any more crude opinions on such matters on you or your readers: I will only advert to the

introduction into Kei-zai’s last letter of remarks upon the practices of Egypt, Russia and Mexico, although what these have to do with the Mint at Osaka does not appear, unless intended as suggestions either that Japan might make use of the American Mints, or do without one altogether.

Egypt, he says, has “no Mint of its own,” and Mexico “not only one Mint but several of them,” whilst Russia “has her currency coined by the French Mint at Paris.” Now Egypt is not an independent country, and would naturally be content with the coins struck at Constantinople for the whole Turkish Empire of which it forms part. Russia in this matter does no more than other countries under pressure—England has her copper coinage executed at Birmingham by contract.

Kei-zai’s notions that the old native-made coins of Japan are quite as good as she requires—that the new coins are turned out at a loss to the Government of $7\frac{1}{2}$ per cent on the amount struck—and that had more silver yen been made in place of gold the loss would have been even 10 or 12 per cent, are hardly worth discussion, but I am tempted to ask ere I conclude my letter if you or any of your readers or even Kei-zai, (although I am unwilling to draw forth another of his diatribes,) can tell me the names of the “Majors or Generals” who induced the Japanese to substitute a gold for a silver currency preparatory to the introduction of the American trade dollars?

Whoever this “cute” gentleman was, he may have loved Japan much but America still more, since the present effect of the change is to provide an excellent medium of remittance to foreign countries, and to create a probable vacuum for further importations of the new silver coinage of San Francisco.

Yours truly,

A BRITISH SUBJECT.

AMOY.

(From the *Hongkong Times Correspondence*.)

August 8th, 1874.

The proceedings in the Consular Court of the United States at Amoy yesterday were somewhat unusually interesting. General Le Gendre, having been arrested the day previous, came into Court at 10.30 a.m., with his bond-men, Messrs. Stevens and Middleton. The following is a memorandum of the remarks made by the Court to the prisoner.

By the Court:—“Mr. Le Gendre, yesterday, upon official complaint by Chinese provincial authorities, together with public information, facts within my own knowledge and others, which I have good reason to believe to be true, but finally, and above all, acting under instructions from the United States Legation at Peking, I caused you to be apprehended on a charge of advising, aiding, and abetting an expedition in hostility to the Government of China, to wit, the Japanese armed expedition, now operating in the island of Formosa, in violation of the laws of the United States and their treaty obligations with China, and the peace resting on those laws and obligations. It is claimed, that the island of Formosa is a part of the dominion of the Emperor of China; and the landing of an armed force upon that island and making war upon its inhabitants constitutes the offence, the commission of which you are charged with aiding and abetting.

In proof that this expedition is hostile to China, we have the official declaration of her Government. The violation of the laws of the United States and their treaties with China will for the present be presumed to follow. The charge of your connection with the enterprise is based upon the items of evidence I have recounted as justifying your arrest.

Some of the articles of the Treaty and provisions of law bearing upon the case are the following: (vide Art. I, Treaty of 1858) in the broadest language establishing the peace between the two nations • • (see Art. 11, id.). This article defines offences in the most comprehensive language—the phrase “or commit any other improper act in China” is particularly so—(see Sec. 1, Law of U. S. April 20, 1818), (see Sec. 7, Law of U. S., June 22, 1860). The terms employed in this section are somewhat indefinite, but most comprehensive; “the Consul may, upon facts within his own knowledge, or which he has good reason to believe to be true, etc., issue his warrant for the arrest of any citizen of the United States charged with committing in the country an offence against law • • (see Sec. 20, idem). This section authorized the Minister or

Consul "to do and perform whatever is necessary to carry the provisions of the Treaty into full effect (see also Sec. 24, idem.)"

The step which has been taken, with what must follow, involves considerations of great importance, not to yourself, but also to the Government of China, the United States, and probably the Japanese Government and the expedition you are charged with assisting. It is therefore obvious that nothing relating to so grave a matter should be done without due consideration and preparation. In view of the present imperfect knowledge of the Court and the peculiar and extraordinary character of circumstances, it is impracticable to proceed with the investigation at this time and I can only hold you subject to the further order of the Court dependent on the receipt of instructions from Peking. Every effort will meantime be made to bring the case to a hearing as soon as possible.

I will remark that, out of the respect I feel for your character and position, past and present, it is my disposition to treat you considerately: it is for the first importance however that you do not depart the Court.

The circumstances—the probable value of your services to the expedition you are charged with serving—demand that you give a heavy bond, and, since you are not among strangers, it will not be difficult for you to obtain ample security for your attendance at Court. Therefore it is offered that you be held subject to the further order of the Court, and your bail will be fixed at \$25,000, your bond to be executed in compliance with the rules of the Court. In default you will be committed.

Le Gendre filed a paper, purporting to be a protest against his arrest, which is too lengthy to embody in this, and which I will send to you another time.

Le Gendre made an oral application to be sent to Shanghai, because he was unable to procure Counsel at Amoy.

He claims to be a Special Commissioner of the Japanese to China, but he says he entered the service of Japan before the trouble began.

August 9th, 1874.

As the *Yesso* is still in port, I send you herewith a copy of the protest filed in the U. S. Consular Court at Amoy by Mr. Le Gendre.

PROTEST ENTERED IN THE CONSULAR COURT OF AMOY ON THE OCCASION OF MY ARREST BY THE JUDGE OF SAID COURT. ON THE 6TH DAY OF AUGUST, 1874.

Selected by the Government of Japan to come to Southern China and represent it here on a mission of peace as its Special Commissioner, I solemnly protest against the violence used towards me by the authorities of the United States at Amoy, in depriving me of my liberty and, forcibly and against my will, bringing me before them, in virtue of a warrant, in which, in violation of all principles of law, no mention of the offence or crime of which I must necessarily be accused is made.

My quality as United States Citizen, and my connections as such with the Japanese Government while the latter is engaged in carrying out a scheme of pacification within the boundaries of aboriginal Formosa, cannot be invoked (as it may ultimately be) by the United States Authorities in justification of their act. For the very nature of the duties which I have come here to perform entitles me to certain privileges and immunities which both China and Western Powers are bound to respect and by depriving me of my liberty while thus vested with this character, this Court has committed towards Japan an unfriendly act, which that Country cannot fail to resent, and which, in the course of time, the United States, in their well-known policy of justice, will certainly regret.

While, as a public officer of Japan, I turn my eyes towards the United States and protest against the wrong which I am now made to suffer, and for which I claim redress, as a citizen of these same United States I feel deeply grieved for the error which I believe has been committed here by this Court. This error is the more apparent when we come to consider the different circumstances under which the American authorities might have been placed in their relations with me, in my double capacity as Japanese officer and United States citizen; I will suppose the worst case, that is that the late action of Japan in aboriginal Formosa constituted an act of war against China, or, as some have called it, a war without declaration.

It must be remembered that I was engaged by the Japanese Government long before the Formosa mission started. Now, the treaty of 1858 between the United States and Japan says that Japan shall have the right to enter in the United States * * * naval and military war * * * to engage its service * * * provided "that such persons shall not be engaged to act in a naval or

military capacity while Japan shall be at war with any power in amity with the United States," and I do not think that this proviso prohibits Japan from employing American citizens to act in a naval or military capacity, who have been engaged before Japan went to war. Neither does the Act of Congress passed April 20th, 1818, commonly called the "Neutrality law;" for when I accepted my present task under the Japanese Government, I was without the jurisdiction of the United States.

Now we come to the Act of 1860. In passing this Act, the object of Congress was to arm the Ministers and Consuls of the United States in China, Japan, and Siam with certain powers that would enable them to carry into effect the treaties with those powers for which purposes previous jurisdiction was insufficient. It provides that "it shall be competent for each of the said Ministers to issue all manner of writs to prevent the citizens of the United States from enlisting in the Military or Naval Service of either of the said countries to make war upon any power with whom the United States are at peace; or in the service of one portion of the people against any other portion of the same people; and he may carry out this power by a resort to such force as may at the time be within his reach belonging to the United States."

However stringent this law may appear at first sight, it can have but little bearing upon the case at hand. It is true, a law of the United States, binding, so far as it goes, upon all American citizens. But the treaty of 1858 between Japan and the United States, is also a law of the United States. Mr. Wheaton says: "Under the Constitution of the United States, by which treaties made and ratified by the President, with the advice and consent of the Senate, are declared to be the Supreme Law of the Land, it seems to be understood that Congress is bound to reform the national faith thus pledged, and to pass the laws necessary to carry the law into effect." (Wheaton's International Law, Sec. 224, page 249).

Now, we have seen that, by the terms of the Treaty of 1858 between Japan and the United States, persons who retain the character of citizens of the United States, and are in the service of Japan may, without blame to themselves or Japan, serve that country in a war begun after their entering the service. If so how could Congress, which was bound under the constitution to legislate for the purpose of carrying into effect the terms of the treaty, pass a law that would virtually set at naught the provisions of this same treaty? In vain would we agree that the law of 1860 applies to United States citizens and not to Japan. It is beyond question that Japan can claim certain privileges from the United States, under the terms of the Treaty of 1858. If by depriving United States citizens of a certain proportion of their liberty in their relations with Japan and her people, either or both are debarred from enjoying these privileges, and if the enactment of the law of 1860 is the means of doing this, I say that the law of 1860 never could have been understood by the framers thereof to apply to Japan, and that it was never intended that it should. Now, we must not forget that the law of 1860 was framed chiefly because some American adventurers, notably Ward and Burgine, had taken an active part in the troubles between the Chinese Government and the Tai Ping Rebels, Burgine having given his aid in turn to both sides. Congress was anxious to prevent by legislation the recurrence of such proceedings, not only in China, but in all the countries where it was likely they might again take place; and to prevent all possible transgression of the law, this body extended the prohibition from enlisting in the service of contending parties in cases of civil war among those nations to entering the army or navy of either of those countries while at war with some power whom the United States have treaties of peace and amity with. In what relates to China or Siam, neither of which has such a clause in her treaty as the one referred to above, this can be carried out; but it cannot be legally enforced in the case of Japan. It could be, however, were the law to be embodied in a new treaty; but it has not been so embodied; and until it has been, it cannot affect or modify the treaty of 1858, without the express consent of Japan in every case. In the present instance, we must infer that this consent was not given, from the fact that, contrary to the stipulation of the law of 1860, but in accordance with the terms of the treaty of 1858, an American was engaged by the Government of Japan to serve in connection with the Formosa mission previous to a declaration of war against either the aborigines of the island or the Chinese Empire; and the provisions of this same treaty can be invoked by both Japan and the citizens of the United States in justification of their acts in all the Courts where the laws of the United States are enforced.

(Signed)

CHAR. W. LE GENDRE.

Amoy, August 6th, 1874.

Shipping Intelligence.

ARRIVALS.

Aug. 17, *Vancouver*, British steamer, Shaw, 2,200, from Hongkong August 10th, General, to Hudson, Malcolm & Co.
 Aug. 17, *Kiangse*, American steamer, Pratt, 579, from Hiogo, August 10th, General, to E. Fischer & Co.
 Aug. 17, *Washi*, British steamer, Hescroff, 221, from Nagasaki, August 10th, Coal, to Hudson, Malcolm & Co.
 Aug. 18, *Lizzie*, British barque, Graham, 280, from Hiogo, 7th August, General, to Captain.
 Aug. 18, *New Republic*, British barque, 580, Reynolds, from Hongkong and New York, General, to Mourilyan, Heimann & Co.
 Aug. 19, *Golden Age*, American steamer, Wise, 1,870, from Shanghai, August 12th, General, to P. M. S. S. Co.
 Aug. 19, *Menzaleh*, French steamer, Pasqualini, 1,006, from Hongkong, Mails and General, to Messageries Maritimes.
 Aug. 20, *Nevada*, American steamer, Coy, 2,145, from Hongkong, August 13th, General, to Messageries Maritimes.
 Aug. 21, *Bombay*, British steamer, Davies, 1,325, from Hongkong, August 14th, Mails and General to P. & O. Co.
 Aug. 21, *Brewster*, American brig, Johnson, 350, from Nagasaki, August 14th, Coal, to P. M. S. S. Co.
 Aug. 21, *Colima*, American steamer, Dearborn, 2,905, from Hongkong August 15th, Mails and General, to P. M. S. S. Co.
 Aug. 21, *Alaska*, American steamer, Van Sice, 4,010, from San Francisco, August 1st, Mails and General to P. M. S. S. Co.

DEPARTURES.

Aug. 17, *China*, German 3-masted schooner, Bose, 268, for Newchwang, Ballast, despatched by Captain.
 Aug. 17, *Pride of the Thames*, British barque, Brown, 379, for Nagasaki, Ballast, despatched by E. C. Kirby & Co.
 Aug. 19, *Vancouver*, Brit. str., Shaw, 2,200, for San Francisco, General, despatched by Hudson, Malcolm.
 Aug. 19, *Behar*, British steamer, Edmond, 1685, for Hongkong, Mails and General, despatched by P. & O. Co.
 Aug. 21, *Kiangse*, American steamer, Pratt, 579, for Hiogo, General, despatched by E. Fischer & Co.
 Aug. 21, *Elizabeth*, German Frigate, Livonius, 2,100 for Hakodate.

PASSENGERS.

Per British steamer *Vancouver*, from Hongkong:—Mr. and Mrs. Haylar, 2 in the third, 219 Chinese and 13 children in the steerage.
 Per Brit. str. *Vancouver* for San Francisco.—Mr. Patterson and Brother.
 Per British steamer *Behar* for Hongkong.—Dr. McDonald, R.N., Captain Maloney, M. von Franquemont, J. Watson and Miss M. Cecil.
 Per French steamer *Menzaleh* from Hongkong.—M. Goriach, wife and child, Sibata, Arima, Oktara, Okada, Matsura, Shino, M. Vignio, Kurasa, Mazrochi, Yamashi Butta, Konda, Piato, Miyajio, Balle, Uikoda, Nicolas, Kunabe, Huguot.
 Per American steamer *Golden Age*, from Shanghai:—Messrs. M. Vincennes, Bradfield, Mrs. A. E. Luce, A. Sheargald, Wittcasey, H. M. regor, Dr. Cuchins, Governor Kamda, Fushimero Miasmi, 12 Japanese officers, and 185 in the steerage.
 Per American steamer *Nevada*, from Hongkong.—Mrs. Coy, and Mrs. Harman.
 Per British steamer *Bombay*, from Hongkong:—Sig. Sala, Ghiradotti, Heineinan, Woodhead, Akanotz, Mitsda, and 3 Chinese.
 Per American steamer *Colima*, from Hongkong:—A. Hayward and wife, Miss Emma Hayward, Miss Della McConnell, Miss Inga

Johnson, Mrs. Beaman, W. J. Osborne and servant, Mrs. Henry Hart, daughter and 2 servants, Y. W. Baffey, D. Nowrojee and servant, S. B. Bhabha and servant, and 2 Chinese in the steerage.
 For Hiogo:—J. Hunt. For San Francisco:—One European, and 62 Chinese in the steerage.

Per American steamer *Alaska*, from San Francisco:—Messrs. H. A. Trowbridge, A. Hogman, and Yashikatore Enouya. For Shanghai:—F. F. Ellinwood, Mrs. Ellinwood Mr. and Mrs. Wyeth. For Nagasaki:—Professor A. Hall, O. B. Wheeler, W. F. Gardner, Professor J. C. Watson, Professor Young, T. Woodward, W. V. Ranger, C. R. Clarke, J. G. Rockwell, J. S. Jappan, W. F. Lacey, B. J. Courad, Miss J. C. Watson, and E. Watson. For Hongkong:—Dr. M. A. Clark, Miss M. L. Cort, Miss Suice, D. Grimstead, and 324 Chinese in the steerage.

CARGOES.

Per British steamer *Behar* for Hongkong:—

Silk 63 bales.

Per American steamer *Golden Age*, from Shanghai:—

Treasure \$78,770.

REPORTS.

The British barque *New Republic* reports: left Lema Island July 20th, experienced strong southerly winds; on the 31st, had a heavy gale from S. W.; thence till the 6th of August, fine weather and light winds from S. W.; on the 6th and 7th instant, met with a very severe gale from E. N. E. to N. N. W., heavy cross sea running from all points of the compass, and afterwards, had fine weather into port.
 The British barque *Lizzie* reports: experienced strong N. E. winds and a heavy sea till two days before arrival.

The American steamer *Golden Age* reports: left Shanghai August 12th at 11.13 a.m., had fine weather to Nagasaki, arrived there on the 14th at 9.08 a.m.; left again on the 15th at 1.54 a.m., arrived at Hiogo on the 16th at 5.58 p.m.; left that port on the 17th at 8.51 p.m., and arrived at Yokohama on the 19th at 5.59 a.m. Fine weather throughout the entire passage.

The American steamer *Nevada* reports: left Hongkong on the 13th of August at 4 p.m., and arrived at Yokohama on the 19th at 11 p.m. Experienced fine weather throughout the entire voyage.

The British steamer *Bombay* reports: fine weather throughout. In Lat. 32 55, Long. 134 deg. 48, passed a great quantity of small spars; passed the steamer *Behar* in the morning of 19th instant at 1.15 a.m.

The P. M. S. S. Co.'s steamer *Colima*, 2,905 tons, A. E. Dearborn commander, left Hongkong, August 15th at 3.30 p.m., with 16 Cabin and 65 steerage (64 Chinese) passengers, 15.34 tons assorted cargo, and 3 bags Mail matter. Brings for Yokohama 16 Cabin and 2 steerage (Chinese) passengers, 304 tons general cargo, (16 tons for transhipment to branch line), and 1 bag Mail matter. Have had pleasant weather during the voyage. Sighted a steamer bound for Yokohama this morning at 3.15 a.m., passed her three hours later, she proved to be a Japanese man-of-war. Arrived at Yokohama on the 21st at 12.05 p.m., with all well. Time from Hongkong: 5 days and 21 hours.

VESSELS ON THE BERTH.

Destination.	Name.	Agents.	Despatch.
Hiogo	Coulmakyle	Wilkin and Robison	22 instant
Hakodate, Niigata	Washi	Hudson, Malcolm & Co	22 instant
Hongkong	Alaska	P. M. S. S. Co	23 instant
San Francisco	Colima	"	23 instant
Hongkong	Menzaleh	M. M. Co	26 instant
New York	Benefactor	Mourilyan, Heimann & Co	instant
"	Duna	"	instant

METEOROLOGICAL OBSERVATIONS.

LATITUDE. 35° 25' 41" North.

LONGITUDE. 139° 39' 0" East.

OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.

Day of Week. Day of Month.		Barometer.	Attached Thermometer.	Hygrometer.					Wind.		During past 24 hrs.					
				Dry bulb.	Wet bulb.	Dew Point.	Elastic force of Vapour.	Humidity 0—1.	Direction.	Force in lbs. per sq. ft.	Cloud. 0—10.	Max. in air.	Min. in air.	Mean in air.	Rain in Inches.	Ozone.
Sat.	Aug. 15	29.83	83.0	89.5	85.5	84.3	1.179	.849	S. E.	.06	4	96.0	71.5	83.7	.00	2.
Sun.	„ 16	29.86	82.0	86.5	83.0	81.9	1.089	.863	calm.	.00	4	94.0	70.5	82.2	.00	0.
Mon.	„ 17	29.92	83.5	85.0	81.5	80.4	1.036	.861	calm.	.00	1	94.0	71.0	82.5	.00	1.
Tues.	„ 18	30.00	84.5	91.0	87.0	85.9	1.238	.851	S.	.06	5	94.5	73.0	83.7	.00	1.
Wed.	„ 19	29.87	84.0	83.5	82.0	81.5	1.072	.938	calm.	.00	8	93.0	71.5	82.2	.00	2.
Thurs.	„ 20	29.84	83.0	88.5	85.0	84.0	1.162	.866	S. E.	.05	7	95.0	70.5	82.7	.00	2.
Fri.	„ 21	29.77	82.5	88.0	84.0	82.8	1.121	.846	S.	.37	4	95.0	68.0	81.5	.00	1.
Mean		29.87	83.2	87.4	84.0	82.9	1.121	.867	S.	.7	4	98.7	70.8	82.6	.00	1.

CAMP, Yokohama, Aug. 22nd, 1874.

J. H. SANDWITH,—Lieut.,

Original from R.M.L.I.

UNIVERSITY OF CALIFORNIA

COMMERCIAL INTELLIGENCE.

IMPORTS.

Cotton Fabrics, &c.—The course of this week has been marked by an appreciable weakness in demand, and a corresponding tendency to a decline in prices in many branches of this industry. This is attributable to any or all of these causes:—apprehensions of a disturbance of friendly relations with China; the temporary lull occasioned by the occurrence of the Festival of the Dead (*Bon*); or, finally, the extreme and unwonted heat which prevailed during the early days of the present week. *Shirtings* have been sold in fair quantities, and sales may be estimated at 16,800 pieces, though at sensibly weaker rates; first-class chops, as usual, finding the largest favour. *English Drills* are in better request, though no advance in price has taken place, and 7lb. *T-Cloth* has been largely enquired for at improved rates. Sales of about 3,900 pieces of *Turkey Red* are estimated to have been made at sustained quotations. *Velvets* have had a fair share of attention, and, although the sales are not extensive, prices have been largely strengthened. The demand for *Taffachelass* has set in and fair prices have been obtained.

Grey Shirtings:—

7 lbs.	38½ yds. 39 in. per pec.	... \$2.05 to \$2 17½
8 lbs.	38½ yds. 44 in. "	... 2.40 to 2.50
8 lbs. 4 to 8 lbs. 6	" 39 in. "	... 2.40 to 2.67½
9 lbs.	" 44 in. "	... 2.92½ to 3.05
Taffachelass	... ..	... 2.60 to 2.75

White Shirtings:—

56 to 60 reed 40 yds. 35 in. nom.	per pec.	... 2.40 to 2.44
64 to 72 "	"	... 2.70 to 2.95
Turkey Reds 25 yds. 30 in. 2½—3 lb. per lb.	...	... 0.88 to 1.00
Black Velvets	... ..	... 8.50 to 10.00

Yarns.—The market has been much less active and prices have declined. About 500 bales, it is estimated, have changed hands.

No. 16 to 24	... ..	per picul	... \$6.00 to \$9.50
Reverse	... ..	...	... \$8.00 to \$9.50

No. 28 to 32	... ..	per picul	... \$7.00 to \$9.00
" 38 to 42	... small stock nom.	...	... 42.00 to 47.00

Woollen Mixtures.—No business deserving of mention has taken place during the past week. As quotations are unchanged we omit them from our present issue.

Kerosine.—The arrival of the *New Republic* on the 18th instant with about 8,000 cases has weakened our market, and the sales of the week, aggregating 1,500 cases, have been at lower rates.

Sugar.—The transactions of the week have been confined to the sale of the *China's* cargo of Taiwanfoo @ \$3.96. Stocks of Formosa are estimated at 25,000 piculs which are firmly held at our quotations.

Sugar:—Formosa in bag	... ..	per picul	... 3.95 to 4.20
in Basket	... ..	nom.	... 3.70 to 3.90
China No. 1 Ping fuh	... ..	"	... 8.40 to 8.50
" No. 2 Ching-pak	... ..	"	... 7.80 to 8.20
" No. 3 Ke-pak	... ..	"	... 7.30 to 7.60

China No. 4 Kook-fuh	... ..	per picul	... 6.50 to 7.10
" No. 5 Kong-fuw	... ..	"	... 5.8 to 6.30
" No. 6 E-pak	... ..	"	... 5.10 to 5.50
Swatow	... ..	"	... 3.70 to 3.80
Japan Rice	... ..	"	... 2.95
Kerosine Oil	... ..	"	... 3.00 to 3.10

Iron.—No change is reported, a circumstance to be accounted for by the causes assigned above. We omit quotations.

Miscellaneous.—Navy Canvas (Red Stripe) which is quoted at \$8.50 to \$9.50, is in small supply and much wanted. Sales of cheap shoes, suitable for the army, have been made at an advance of 50 per cent. on former rates.

EXPORTS.

Silk.—Since the 12th instant arrivals amount to 520 bales, and settlements to about 350 bales of new Hanks.

At the beginning of the week prices were slowly giving way, when a more active demand sprung up the effect of which was to impart a firmer tone to the market. We should therefore not feel justified in altering our previous quotations.

Laid down and sold in London			Laid down and sold in London		
Ex. 6mos. at 4s. 2½. & Lyons, 5.34.			Ex. 6mos. at 4s. 2½. & Lyons, 5.34.		
Good (No. 2)	510 to 530	19s. 5d. to 20s. 2d.	fra. 54 to 56	Medium (No. 2½)	485 to 500
				Common No. 3	450 to 470

Tea.—Business continues active, and the reports by wire, received early in closing week, in no way seem to have affected buyers who keep the ball rolling as briskly as ever.

The total amount for the week reaches 4,200 piculs, and rates are to-day as firm as ever in spite of a fresh batch of arrivals coming freely to hand.

Medium and Good Medium teas form the leading features of settlements, buyers influenced by the fact that these grades so far have shown better in the New York market in comparison with high-class goods; but current prices for grades are unnaturally high here for the period of the year, and later on we may expect a reaction.

Finest and Choice goods are still in small supply, and their quality is by no means improving. A large proportion of these were shipped off at the opening of the season, and we cannot look forward to any regular or heavy supplies.

Common Grades continue also relatively dear: any clean leaf in these Grades is mixed up with Medium Teas, and classifications of Medium and Good Medium parcels in New York, should the present disastrous state of affairs continue there, will be found very unsatisfactory to heavy buyers in these classes.

Common	... ..	\$27.00 to \$28.00
Good Common	... ..	29.00 to 32.00
Medium	... ..	34.00 to 35.00
Good Medium	... ..	37.00 to 39.00
Fine	... ..	\$40.00 to \$43.00
Finest	... ..	45.00 to 49.00
Choice	... ..	50.00 upwards
Choicest	... ..	None.

Exchange has ruled rather steady throughout the week, but with a demand for Bank Bills. At the close, however, private paper is a shade easier having been placed for forward delivery at 4s. 2½d.

Native Exchange is again higher.

Rates close as follows:—

On London, Bank, 6 Months' Sight	4s. 2½d.
" " Bank Bills on demand	4s. 1½d.
" " Credits	4s. 2½d.
" Paris, Bank Bills 6 months	5.28
" " Private	5.36
" Shanghai Bank Bills on demand	7s.
" Private Bills 10 days sight	73½

On Hongkong Bank Bills on demand par	
" " Private Bills 10 ds. sight ½ per cent discount.	
" San Francisco Bank Bills on demand	101
30 days' sight Private	103
" New York Bank Bills on demand	101
30d. s. Private	103
Gold Yen	419
Kineats	417

MISCELLANEOUS.

WANTED.

A COPY OF KIRKE'S PHYSIOLOGY.

(A late edition if possible.)

Apply to Z,

OFFICE OF THIS PAPER.

Yokohama, August 22, 1874.

1w.

CHINA TRANS-PACIFIC STEAM SHIP COMPANY, LIMITED.

The only Company in China or Japan
authorised to issue Through Bills
of Lading by the lines of the Central
and Union Pacific Railroad Com-
panies.

Through First Class Passengers are allowed 250 Pounds
of Baggage free.

Through Passenger Trains start daily from SAN FRAN-
CISCO for NEW YORK, distance 3,312 miles, making the
passage in six days twenty hours.

THROUGH FARES, FIRST CLASS.

Yokohama to San Francisco	\$200 Mex.
" " New York via Central Union Pacific and connecting Railroads	315 "
Yokohama to Liverpool via Central & Union Pacific and connecting Railroads	390 "
per "Inman" & "Guion" Lines	
" " Liverpool do. do. do.	405 "
per "Cunard" Line	

Special arrangements made for Second Class Passengers
and for Servants accompanying families.

FREIGHT RATES.

To SAN FRANCISCO.

Tea \$0.01 1/2 per lb. Gross U. S. Gold Coin.
General Merchandise 40 Cents Mexican per foot.

To NEW YORK, BOSTON, PHILADELPHIA, TORONTO,
BALTIMORE AND MONTREAL.

Tea and Waste Silk \$0.05 per lb. Gross.
Raw Silk 0.10 " "
General Merchandise 1.25 per foot.

To CHICAGO, ST. LOUIS, CINCINNATI, INDIANAPOLIS,
MILWAUKEE AND DUBUQUE.

Tea and Waste Silk \$0.04 1/2 per lb. Gross.
Raw Silk 0.09 1/2 " "
General Merchandise 1.20 per foot.

Further information can be obtained at the Offices of
the undersigned.

HUDSON, MALCOLM & Co.,
Agents.

Yokohama, August 18, 1874.

1f.

BETTS'S CAPSULE PATENTS.

To prevent infringements, notice is hereby given, that
Betts's Name is on every Capsule he makes for the principal
merchants in England and France,
thus enabling vendor, purchaser, and consumer, not only to identify
the genuineness of the Capsule, but likewise the contents of
the vessel to which it is applied.

The LORD CHANCELLOR, in his judgment, said that the
capsules are not used merely for the purpose of ornament,
but that they are serviceable in protecting the wine from
injury, and insuring its genuineness.

Manufactories:—1, Wharf-road, City-road, London, and
Bordeaux, France.

Yokohama, 6th July, 1873.

13m.

MISCELLANEOUS.

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Paid-up Capital.....5,000,000. Dollars.
Reserve Fund1,000,000 Dollars.

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INTEREST ALLOWED

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Annum on the daily balance.

ON FIXED DEPOSITS:—

For 3 Months.....	3 per cent. per Annum.
" 6 "	4 per cent. " "
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Local Bills Discounted.

CREDITS granted on approved Securities, and every descrip-
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DRAFTS granted on London, and the Chief Commercial places
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Acting Manager.

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26ins.

MISCELLANEOUS.

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Dr. J. COLLIS BROWNE'S

CHLORODYNE

(Ex Army Med. Staff)

IS THE ORIGINAL AND ONLY GENUINE.

CAUTION.—Vice Chancellor Sir W. P. Wood stated that Dr. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, being the Inventor was deliberately untrue, which he regretted had been sworn to. Eminent Hospital Physicians of London stated that Dr. Collis Browne was the discoverer of Chlorodyne; that they prescribe it largely, and mean no other than Dr. Browne's.—See "Times," July 12th, 1864.

The Public, therefore, are cautioned against using any other than

DR. J. COLLIS BROWNE'S CHLORODYNE

REMEDIAL USES AND ACTION

This INVALUABLE REMEDY produces quiet refreshing sleep relieves pain, calms the system, restores the deranged functions and stimulates healthy action of the excretions of the body without creating any of those unpleasant results attending the use of opium. Old and young may take it at all hours and time when requisite. Thousands of persons testify to its marvellous good effects and wonderful cures, while medical men extol its virtues most extensively, using it in great quantities in the following diseases:—

Diseases in which it is found eminently useful—Cholera, Dysentery, Diarrhoea, Cholics, Asthma, Rheumatism, Neuralgia, Whooping Cough, Cramp, Hysteria, &c.

EXTRACTS FROM MEDICAL OPINIONS.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See "Lancet," December 31st, 1864.

From A. Montgomery, Esq., late Inspector of Hospitals, Bombay:—"Chlorodyne is a most valuable remedy in Neuralgia, Asthma, and Dysentery. To it I fairly owe my restoration to health, after 18 months' severe suffering, and when other remedies had failed."

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extract from "Medical Times," January 12th, 1866.—"Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not supply a want and fill a place."

Extract from the General Board of Health, London, as to its efficacy in Cholera.—"So strongly are we convinced of the immense value of this remedy that we cannot too forcibly urge the necessity of adopting it in all cases."

Beware of spurious and dangerous compounds sold as CHLORODYNE, from which frequent fatal results have followed.

See leading article. "Pharmaceutical Journal," August 1st, 1869, which states that Dr. J. Collis Browne was the inventor of Chlorodyne; that it is always right to use his preparation when Chlorodyne is ordered.

CAUTION.—None genuine without the word "Dr. J. Collis Browne" on the Government stamp. Overwhelming medical testimony accompanies each bottle.

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Sold in bottle at 1s. 1½d., 2s. 9d. and 4s. 6d.

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Yokohama, March 6, 1874.

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MISCELLANEOUS.

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August 16th, 1873.

12ms

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